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NATURE, THOUGHT, & PERSONAL EXPERIENCE

Nature, Thought, & Personal Experience

BY
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LONDON
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TO

MISS CATHERINE SCOTT

ON HER 90TH BIRTHDAY,

MAY 3RD, 1926

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Preface

The object of this volume is to present a view of the universe and of life as this is to be found on three levels within the human consciousness. In connection with man very often there are no passages between these three levels, and the consequence is that his nature is divided into three closed-in fields as it were. And in its turn, a divided life cannot possibly taste and enjoy the deepest meaning of Reality. My contention is that man is meant to pass from the level of external Things to the level of Thought, and from the level of Thought to that of Personal Experience. It is certainly true that he cannot do this at all times, because he has to be engaged often on the natural level, and often on the conceptual level. But something (we shall see, I hope, what it is) tells him that he is *meant* for *more* than all this.

Religion, in its various forms, has emphasised this fact from time immemorial, but, on the whole, it has emphasised it in a way which has left out of account in a large measure the material which has been contributed on the levels of Nature and of

Thought. Thus the Personal Experience that is created in such a way cannot possibly include the *whole* content that is present in Thought; and my contention is that man's nature is consequently a "house divided against itself," with the result of an enormous loss to the comprehensive unfolding of human personality. Along with this fact, wherever the significance of the meaning and value of the first two levels is absent the content of Personal Experience cannot possibly be as rich and as deep as if this were present. Thus, the danger arises continually, on account of the unsubstantial character of Personal Experience, of looking back perpetually to the first two levels and to conclude that no further advance is at all possible. This is the actual situation, in a large measure, in connection with the way an increasingly growing public—educated and uneducated—view the meaning, value, and significance of cosmic and spiritual experiences possible for mankind. I hope it will be made clear in this volume that the loss is enormous in so many ways.

Besides this, the attempt will be made in the volume to show the rationale of Nature and Thought in Personal Experience. If this attempt succeeds, two things are bound to happen to the personality of man. In the first place, he will view the material as having *on its own level* a meaning and value for

himself; and, secondly, he will see that the material does not terminate on its own level, but passes something essential of its contribution to the deepest layer of all possessed by a human being —the layer of Personal Experience—where the material by means of the claims and demands of something deeper than can possibly happen on the two preliminary planes inevitably relates the human being to cosmic and spiritual experiences, in other words, to what we term God. If all this is possible, surely it is justifiable to make the attempt to show that everything on the sides of Nature and Thought has not only a value in itself, as the situation exists at the moment of the existing impressions of Things and Thoughts, but has a still greater value in connection with the possibilities of human nature, with the gradual realisation of these possibilities, and, consequently, with the eternal destiny of man.

In the presentation of the material I have tried to obviate, as far as possible, scientific and philosophical terminology, for the very reason that the appeal of this book is made to a wider public than to those who labour in certain railed-in corners of the immense field of knowledge. It does no harm (and ought to do good) even to this kind of public "to view things steadily and view them whole," whilst, on the other hand, it is important to show the "public at large" that there is a more

definite and a more essential approach to the deepest problems of life and existence than the way of traditional theology and ceremonials of various kinds. Legitimate as the material of both kinds of public in many ways may be, I hold that the ever greater creativeness of personality is a matter of Feeling and Will, or, in other words, a matter of transmuting Values from the domains of Nature and Thought to the deeper domain of Personal Experience.

I have to thank my friend, Mr. J. T. Walley, M.A., late Fellow of Jesus College, Cambridge, for reading the proofs and for making several valuable suggestions.

W. Tudor Jones.

Bristol,
June 1926.

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"'Rwy'n edrych dros y bryniau pell,
Am danat bob yr awr;
Tyr'd fy Anwylyd, mae'n hwyrhau,
A'm haul bron myn'd i lawr."

WILLIAM WILLIAMS (Pantycelyn).

("I look across the far-off hills
For Thee both morn and noon;
Come, my Beloved, 'tis getting late,
My sun will set so soon.")

NATURE, THOUGHT, AND PERSONAL EXPERIENCE

CHAPTER I

INTRODUCTION

It will be admitted by all that different views of the universe and of life present themselves to us in accordance with the particular standpoint which we adopt for the time being. We may adopt either of the three standpoints of Nature, of Thought, or of Personal Experience. It is quite possible to emphasise one of these standpoints at the expense of the other two. And this has actually been the case and is so to-day. We consequently possess a naturalistic, a conceptual, and a religious interpretation of the universe and of life. The placing of the main emphasis on one or other of the three has been the means of separating the thinkers of the world into three main classes. Doubtless within the three domains here mentioned views of the world and of human life can be obtained which are of importance, and which have their place in our conception of Reality. But when the views of the three domains are brought into a synthesis, as they

can be brought, a very different view and interpretation of life and the universe are obtained than is at all possible if the individual remains with the view and interpretation obtained in one domain alone. I hope to be able to show that to revolve in one domain alone produces no more than a lop-sided view of Reality and of man's place within Reality. It is evident at the start that any view which we are familiar with and which we continually emphasise is bound to become our truest view of things. But this fact does not mean after all that it is the actually truest view of things. The *one* aspect which perpetually predominates has the inevitable tendency of relegating to a secondary place or even of ignoring any other view. The predominance may be found in the direction of the external world, which is generally designated as Nature; it may be in the direction of Thought, and thus leaving the external world largely out of account; it may be in the direction of Personal Experience—sometimes in the form of bare feeling or of wishes and sentiments not at all thought out—thus leaving out of account fundamental aspects of the worlds of Nature and of Thought. As we seem to be surrounded by a world outside us and by a world within us—or rather by two layers of a world within us—it is evident that each of these three worlds has something of meaning, value, and

significance which can become our possession. It is quite as evident that in some manner man, if he is to overcome a deep discord within his own nature, is obliged to find some means of reconciling these three worlds which offer their contribution to his personality, as well as of binding the three contributions into some kind of totality or whole. At this stage of our enquiry it is impossible to deal with the way in which this binding process has to take place. At the present juncture of the investigation let it be pointed out that man does actually gather material of importance to understand himself and the universe—partially at least—from the three domains of Nature, Thought, and Personal Experience.

When the first domain—Nature—is taken into account it is evident that the subject gathers something of importance concerning the meaning of the external world and of life. Here, in viewing the external world, in attempting to see its meaning, something of genuine significance is found. Man has the tendency to regard all this as entirely objective, but a little more consideration would enable him to perceive that this is not exactly so. It is true that man is right in viewing the world under the form of objectivity, but it is also true that his own eyes and ears are the instruments by means of which he knows that there is a world at

all. For practical purposes the investigator into the realm of Nature is obliged to ignore the subjective element which is present in knowing an objective world, but the subjective element is present at all times. Delete it and there is no world known to the person in whom it has been deleted. But it cannot be deleted in any living person. A corpse cannot know a world any more than a stone knows it. But for the purpose of knowing the external world it is unnecessary to reflect on the subjective factors which enter into such knowledge. The scientist does actually ignore the subjective factor; it is well that he should, but, unfortunately, to neglect the subjective factor, which is ever present, is often taken to mean the denial of the presence of any subjective factor. A knowledge of Nature, in all its aspects, has been brought about by a process of neglecting the subjective factor. Consequently all scientific work is accomplished by means of a process of abstraction. But although Mind is not taken into account during the moments of investigation the Mind is present all the same. I suppose that no upholders of naturalism or of new realism would affirm the pure objectivity of the external world. If they did so affirm this they would affirm at the same time (doubtless unconsciously) the possibility of knowing the external world without their senses or their minds. The attempt to

demand an objectivity of things in its entirety is devoid of meaning and leads us into hopeless contradictions.

It seems, consequently, as if the contemplation of external reality, related as it is to Thought, is meant to teach man a mental lesson with regard to his own life and destiny. And natural science, in one form or another, in all its branches teaches us this lesson. We are parts of the physical universe, and for threescore years and ten or fourscore years we live a physical existence. The lesson of science shows us many physical transformations which have taken place on the face of this earth—transformations in the non-living and in life from its lowest forms right up to man. But all these changes have to be *understood* by human beings or else they remain meaningless. It is thus, in spite of its partial objectivity, that Nature can be understood only by Thought. Even instinctive mechanism is a kind of crude mind which in Nature gets tacked on Thought or Intelligence more and more as the scale of life nears the top.

We are thus not only face to face with external objects as *Things*, but also with the *Meanings* of Things which Thought brings forth. It is true that what is obtained by Thought from external physical reality is not a copy of that reality, but rather a *transformation* of reality from physical to

conceptual. We do perceive an external world, but, as already pointed out, the perception is partly external, partly internal. This transmutation of reality from physical to mental is axiomatic. We know that *it is so*, and that is all we can say concerning the matter. But it ought to be pointed out that there is no greater difficulty in accepting this fact of the transformation of Thing into Meaning than in accepting the fact that things in the external world are as we perceive them, and, indeed, we can go further and say that it is the actual things which we do perceive.

The fact of the transformation of external reality into Thought gives us two worlds (on this level) instead of one. Of course there have existed these two worlds ever since Mind has viewed the universe. One world is that of Things; the other is a world of Thought. There are fundamental differences between the two—differences so great that they may be designated as belonging to different *dimensions* of existence. The preparatory, physical world exists in space and is so constructed as to require being supplemented and interpreted by Thought before we can ever force our way through its entanglements. Many of these entanglements have ceased to be entanglements through the active process of Thought modifying and moulding physical material.

It looks, if we have read the work of Thought upon Things correctly, as if Things were meant for Thought and as if, as we shall see at a later stage, Thought was meant for something deeper than itself, *i.e.* Personal Experience. Instead then of laying the whole emphasis on an external world of Things we find that to lay a similar emphasis on Thoughts produces gains to man which cannot possibly be obtained on the sensuous level of Things. As long as we are in the " flesh " it is necessary to lay emphasis on Things, as these often prove of service to man's physical needs and comforts. The animal is well aware of this fact and lives its life by means of utilising physical objects. Man has similar needs. But these are not all his needs. Certainly the centre of gravity in the life of the race as a whole lies in an emphasis on the physical materials required for the prolongation and the propagation of life. But when we view more clearly this physical existence we find that, in comparison with the conceptual and spiritual existence, it lacks many of the qualities which are found to be present in the latter. Physical existence is in process of perpetual change or becoming; there is no constancy or permanency in it. Thought, on the other hand, possesses what can be termed a constancy within itself—a quality largely absent wherever mind is absent. It was no wonder that

Heraclitus emphasised the "flux" of things and sought for the Logos that was at the back of all things and that had constancy and permanency in itself. The same is partly true of the human mind in its description, explanation, and interpretation of the Things of Nature. The mind observes and abstracts in connection with physical Things. It picks out of the "flux" certain ingredients of Nature, transforms them so that they shall have another kind of existence, viz., a mental one. This mental form into which Things have been transformed endures and constitutes the second kind of world which man creates. The mental form is subject to growth, but its *essential form* remains the same in all its advancement, and it constitutes something very different from the empirical reality present to the senses. Durable forms thus persist and grow. Thus a true view of things shows that Mind and the still deeper layer of Personal Experience have a constancy unknown in Nature. It is true that here, too, change is to be observed, but it is the change of a nucleus which is in its very nature mental and spiritual. Such a nucleus outlives the life of any single object in the physical world. What oak tree can compare in its age with the duration of human civilisation—a civilisation that is, in some of its earliest essentials, present with us to-day? This is so because Mind

and Personal Experience are made up of qualities which are not of the same order as the order of *physical Things*. These higher qualities, although they have as their appendages the lower qualities of Things, *e.g.* change, incessant becoming, decay, death, re-birth, possess a nucleus which is only partially connected with the physical, but which is also far removed from the limitations and transiency which Space imposes on physical things. The inevitable conclusion is that these higher qualities belong, as I have previously mentioned, to a dimension other than that of the physical objects of nature. The higher qualities cannot be known merely by comparing them with the conditions imposed by nature on our physical bodies. What is known in such a way cannot be anything more than the conditions of the connections and the relations of the physical and the mental. Valuable as such a knowledge is it is not all-inclusive. It is neither the whole, nor yet the most important thing that is to be known concerning Thought and its deeper layer—Personal Experience. This is a self-evident truth. If so, how can the *other* and the *more* that can be known be known at all save by admitting the insufficiency of the knowledge of conceptual and spiritual qualities in terms of their lowest common denominator, *i.e.* in terms of the relations of the concepts of the spirit with the things of the physical

world? The higher quality claims another kind of reading—a reading of its own meaning, value, and significance from the standpoint of its inherent presence and subsistence in mind and spirit. If the latter way of reading the problem is neglected, and mind is viewed entirely in its relation to material elements, what place can be found for the content that is included in Thought and Personal Experience? Enough has been said to show that Thought has carried reality from the realm of Nature to the realm of Spirit. Indeed, the realm of Nature had to be transformed into a realm of Thought and of Ends before the physical world could become intelligible to man at all. Within the domains of the natural sciences themselves the physical reality which lends itself to the senses has to be transformed into a reality of *meaning* by means of Thought.

When this truth becomes clear, and emphasis is laid upon it, a new view of the universe and of life is obtained. Man now finds the need present within himself of granting a self-subsistence to this new reality discovered within Mind, and of considering it as forming material for a *second kind of world*. This second kind of reality or world cannot be a mere copy of physical reality. It is probable that in the preliminary stages of knowing it as an image of an external physical reality which convinces us of such a reality, but a cultivated mind

soon passes from image to meaning. In this passage to a second kind of world it is not only an external world as an image that is the most active factor. There are the factors of an inner power termed Thought which has come into operation as well, and it is this latter power which performs the miracle of metamorphosis—of transmuting *thing* and *image* into *meaning*. What course is there for man to adopt but to consider that *thought* and *meaning* have brought him to a *new* kind of reality, and that a new and more comprehensive view of things becomes now his possession? There is no other course, at least on the lines of the true development of his life, possible for him. If he takes such a course he finds that hitherto hidden powers spring into activity, new needs are satisfied more and more, an unfolding of his own personality takes place. All this and much else takes place, and all of it bears witness that something new, higher, and more original is happening. If this is so, what conclusion can be arrived at save that the natural, physical level has to be passed, and that it is *meant* for the Thought-level? Surely to have reached this second stage is an enormous advance in human development. Life has become abler, fuller, richer; the physical universe is now seen in a mental light, and it has made its contribution by dying or at least feigning death in

order to live in its meaning and value in and for a human mind. The physical universe has thus sacrificed itself in order that it may be resurrected in the form of meaning, value, and significance for human thought.

What is included in this step towards mentality in its contents conceived as a second grade of reality is a unique creation in the history of our world. I postpone mentioning some of the gains which have accrued to man until a later stage is reached and its influence upon the further development of man's personality is explained. But conscious as an enlightened human being is of this further forging nearer to the *heart* of the reality and meaning of the world, he is still *restless* because new longings and aspirations begin to stir within the depth of his personality—qualities which were partially absent on the level of Thought. Is he to try and quell these or is he to take them as materials for further investigation? Is he to look upon them as illusions or as legitimate objects of attention and reflection? It was pointed out how prone one is to refuse granting a reality to the objects of Thought and to linger on the fringes of Thought with an experience far more physical than mental. The same temptation is to be discovered on this second level. One is satisfied, in a very large measure, in merely *knowing* a physical

world under the forms or categories of Thought. And even if one passes beyond this and grants a peculiar kind of reality to the contents of Thought in their meaning one is generally satisfied that certainly a terminus of development has now been reached in the conclusions of subjective Thought. Still, often the satisfaction on this level is not complete; the mental conclusions may be purely materialistic in their character: they may point to the final dissolution of the earth and all that it contains at some distant period. Or the conclusions may be purely agnostic in their mental character. If they are so, mind is after all but a transient phenomenon, and we have no warrant for concluding that it has a permanent place in the cosmos. Finally, the conclusions may be more than all this. Granting that Thought has been able so far to read a good deal of the meaning of the physical world and to give an ever greater and more significant meaning to human life, the mental observer takes the deeper incoherent, semi-dormant stirrings and restlessness of his deeper nature into account and makes them the objects of his investigation. When he does this he finds at least two peculiarly strange and mysterious elements present. He discovers that in the depth of his nature there are needs and demands which have not as yet been brought forth into the realm of conscious mind. These

needs wish to be born. They may be stifled before their birth, but they have to be stifled hundreds of times before they cease wishing to come to birth. What happens when they enter the conscious self? Startling revelations (I don't apologise for the term) which seem to be "given" appear, and these carry man into problems concerning his relation to the universe as a whole and to his own cosmic destiny. On the second level of Thought proper such experiences did not occur, but the moment Thought's attention is turned to what is not yet explicit in the deeper nature and seeks to unravel its clues immense questions of man's relation to a material and a spiritual cosmos arise. It now seems to the individual quite certain that his nature longs for *more* and is ready to produce that *more*. The other element found here is the presence of various unities of past experiences which seem to coalesce with what has not yet been born. These past experiences, when at their best, testify that they, too, wish to be born and to carry the personality to a *third dimension of existence*, *i.e.* that of Personal Experience. These experiences testify (if we have "the ear to hear the grass grow") that they, too, are meant for something beyond Thought on its purely individual, subjective side: they are meant not merely to *know* about things but to *be* the things they know about. Thought, on its own second

level, knows about many things higher than it can reach. The third level insists that these and all things presented rationally to Thought can be reached.

I shall try to show that a metamorphosis of life takes place on this third level of far greater significance than what can possibly happen on the second level. It will also be shown that the contents and conclusions present on the second level are not nullified in any way whatever. In a sense they do not cease to be Thoughts, but they are now Thoughts more and more realised, Thoughts interlacing with the deepest needs, Thoughts more and more dealing with man's redemption, joy, certitude, immortality, and eternal destiny.

It is my hope to show that this is the highest and truest unfolding of man's nature, and that consequently Nature leads to Thought and yields itself to it, while Thought yields itself and leads to Personal Experience and all that Personal Experience involves.

CHAPTER II

THE LEVEL OF NATURE

In the previous introductory chapter it was hinted that the observer of any object in the external world is indebted to triple elements involved in a knowledge of that object. In the first place, as Schopenhauer insisted, the external world impinges itself upon us with such force that we are obliged to acknowledge and know it. But this is not all that is involved in a knowledge of objects outside ourselves. Helmholtz, on his part, and others after him too, emphasised the fact that the sensations of the observer play an all-important part in the business of our knowledge of the external world. These sensations serve as signs pointing out to us the real. The matter can be carried further than even this: there is present a consciousness—partly mental in its nature—a consciousness which, in a way not in the least understood, transforms and transmutes the impressions into Thought. Man is thus obliged to view the world from the standpoint of the senses on the one hand, and from the standpoint of Thought on the other. The naïve mind views the world with but a minimum

of reflection. Such a mind is unaware of the presence of Thought in its view of external objects. It cannot be said that the naïve mind is *entirely* so, because wherever there is a possibility of human intelligence unfolding itself there is present something of the nature of mind and memory which enables the individual to conserve and to use the meaning of the impressions when the actual objects of the impressions are absent. This fact constitutes the beginning of a reading and of an understanding of external things. And it is necessary and well that attention should be focussed, in view ing the external world, on what is believed to be external reality and all its happenings. It is further true that the individual is able to differentiate between the actual happenings and changes which occur amongst phenomena and the states of mind which exist within himself. It is probably this fact more than anything else which convinces the individual subject of the reality of a world outside himself and of actual happenings which have been brought into existence by external objects themselves and not by the mere fact that as a subject is perceiving them they cannot therefore be anything other than his awareness and perception of them. The " grounds " for the bare existence of an external world are to be found, doubtless, in the nature of sensation, and the actual

events which occur in the external world are not the effects of Thought alone. But the interpretation or the reading of the *meaning* of the world can be obtained by passing from the *existence* of external objects to what Thought has to say concerning such objects. It will be shown in the next chapter that such an interpretation is to be found on the natural level of viewing things—*i.e.* on the level of mere awareness by means of sensation of objects external to ourselves. The "radical realist" is often forgetful of all this, and he may be partially forgiven, for as a man of science he concentrates the whole of his attention on the object and its behaviour so that the subject that is actually present and operates in such attention is relegated to the background. But the subject that does attend is present all the time, and does its work on the physical material the whole time. Indeed, the observer may be so engrossed in his attention on external objects as to forget the fact that he is transforming the objects into connections, abstractions, descriptions, and interpretations. This kind of work has to be done with regard to objects in the physical world if we are to move from a naïve to a scientific level of viewing things. It is not said that we should at every moment be aware of the part which Thought plays in the whole process. And certainly the observer will injure his investiga-

tion if in the middle of it he turns aside to psychological and metaphysical Thought and enquires concerning the *How* of Knowledge. But, at the same time, the natural observer is misreading the nature of what occurs when he states that all that is known is known under the form of physical externality. When he ceases to investigate his physical object he can turn, and it is well for him to do so, to the question of how much of the inwardness of Thought was present in the advance he was able to make from bare, physical existence to a conceptual view of the object as brought about by bare physical existence *plus* the reflective power of mind.

It is not my object in this chapter to present what is to be gained by an ever deeper knowledge of the physical world with regard to human life and destiny. I believe that more than perhaps has been often imagined is to be gained. The point in this chapter is that nothing worth mentioning is to be gained by shifting the contribution of Thought to the lower plane of the contribution of sensation. The physical universe refuses to reveal its deeper meaning to the physical or even to the psychical part of man's nature. Sufficient has already been said to show that any interpretation of the universe which deserves the name of scientific can only be expressed in the form of Logic and Metaphysics.

So many men of science realise this fact to-day that it has become almost a truism. But truisms of this kind need constant repetition as certain members of each sophistic young generation are inclined to proclaim on the house-tops that external reality is known under physical forms alone. And the few *conceptual* forms which are smuggled in, in order to go as far as this, are hidden under the physical behaviour of objects in the world without.

On the other hand, the true scientist knows that he has to reckon with the transmutation of the physical into conceptual forms. He knows, too, that such conceptual forms serve as mental models which are absolutely necessary for carrying further and further the scientific view of the universe, and also that *ideal* standpoints—physical and mental—have to be taken into account in order that a more comprehensive and idealistic view of the universe may be obtained such as is presented, for example, in Einstein's Theory of Relativity.

All this and much else prove that materialism and behaviouristic realism are only elementary stages in the description of anything in the universe, and they can only occur in persons who are obsessed with the objects to such a degree as hardly ever to look into the Mind which casts its illumination over the preliminary stages and transforms and carries further these stages under the form of mentality.

It is astonishing how much of this kind of spirit is present in scientific and philosophical thought to-day. The result is that so much time is spent over the bare existence of things and over what is occurring amongst the things themselves that the rights of the very power which brings things together, forms laws concerning them, shows their value for man, and points out their future orientation is in a large measure either ignored altogether or placed in a position of inferiority that is hardly worth consideration. Hence we find a tremendous one-sidedness in viewing reality in its higher forms.

The natural level view of things—physical plus mental—points to itself and also points beyond itself. It points to itself because man can obtain many of the necessities of his life by coming to an understanding and a union with physical objects around him. Certain needs and demands of his nature obtain satisfaction in this way, and his life becomes richer by means of such understanding and union. Part of man's existence is due to a physical cosmic universe; the same elements are present in his existence and in it. It is legitimate for him to live as far as possible in the closest possible contact with the physical world. We are well aware how sunshine and storm—even the most variable kinds of weather—tend to strengthen a person with a normal body; and it is astonishing

how the power of resistance to disease grows in a healthy human being by obeying and not by fighting against physical processes and elements. The very processes and elements which would kill a person untrained to be at " peace " with them grant more life to the normal being. Thus man is *partially* " at home " in his physical environment; the plant is *entirely* " at home " in such an environment. As far as is known the plant has no other struggle than to complete its cycle of life in its natural surroundings; it does not seem to possess any other wants or needs at all. But this cannot be said of man. Wants and needs other than those found in his relation to the physical world are certainly present whether he is aware of them or not, or whether he stifles them or not. A fundamental question arises here. What are these other wants and needs? The answer often given us is that they are no more than shoots thrown out from the physical nature of man in its connection with a physical world; and, if we consider them to be anything more or anything higher than all this they are reckoned to be illusions. The result of such a conclusion is that these very qualities are dragged down to the level of physical things, although from their very nature they seem to be symbols and signals pointing to the possibility of a relationship of a part of man's nature with a " world " other than the physical

one. But the materialist and the extreme realist will have none of this. They have one theory with regard to man, and make every attempt to pour a pint of their ingredient into the quart bottle of man's nature and insist that the bottle is full. I admit that the bottle is opaque. If there is an illusion to be found anywhere in this world it is found here—in the attempt to satisfy the whole of man's nature with the ingredients which satisfy his physical daily life in its relation to a physical world. Human history, by means of its gains in civilisation, morality, religion, and even in the scientific interpretation of the universe, is a proof of the fallacies of all these attempts to confine the whole nature of man to the physical level of existence. Where are his thoughts, demands, aspirations, and ideals to be found in such theories which attempt to bring about the reduction of these higher qualities to their lowest physical level? Whenever such attempts have succeeded in the past they have lowered man to a level not much higher than that of the animal. Such men have made no contribution to the "gains" which have already entered into the civilised, social, moral, and religious world. How can such a contribution ever be made if man is confined almost entirely within the domain of his physical life or even if it is granted that his mental life does exist but in the last resort is no more than what has originated in

a purely physical existence, and what blossoms upon a physical tree of life, and finally passes away into the oblivion of the physical universe ?

Is this all that can be said concerning the nature of man ? The present gains of mankind, and, indeed, a closer investigation into the particular nature of individual man are enough to show that infinitely more is true concerning him. What has been said (and it is valuable) concerning the relation of a human being to a physical world is doubtless partially true but it is not the whole truth. The actual and the ideal meet in man, and it is a false psychology to attempt to reduce the latter to the former and to consider it as nothing more than a phantom-appearance of the former.

" A diver springing darkly to the brim
Of the full sapphire river as it rolled
Under palm shadows over sands of gold
Along the balmy vale of Almahim :
Brought up what seem'd a piece of common mould,
But of so rare a fragrance that he cried—
' Mine eyes are dim with diving—thou'rt no piece
Of common earth, but musk or ambergrease '—
' I am but common earth,' the clod replied—
' But once within my dusky bosom grew
The Rose, and so insinuated through
Her aromatic fibres day by day,

That time her virtue never will subdue,
Nor all the rambling waters wash away '——" [1]

When all the aspects of man's nature are taken into account one is driven to the conclusion that human life on its natural level points to a greater completion of its own development within the level of Thought, and Thought in turn points to a still more complete and a more comprehensive goal within the domain of Personal Experience. Nearly all writers on science and philosophy are willing to admit this conclusion, but some of them are unwilling to grant any reality to Thought and Personal Experience except in the sense in which these are seen in their connections with a physical mode of behaviour and with a physical world. Consequently we are obliged to grant the life of the " second dimension " —the life of Thought—a reality of its own because it transforms physical reality into a conceptual one, and because it points to an ever further development of such reality within Thought itself, and points also to a still further transformation (as we shall see later) of Thought into Personal Experience and into the cosmic qualities which Personal Experience claims and demands. There is then no other alternative, when all the possibilities of man's life are taken into

[1] Edward FitzGerald, quoted in " Some New Letters " of his, edited by F. R. Barton, with a Foreword by Viscount Grey of Fallodon; Williams and Norgate, 1923.

account, but to grant a reality to *mind in itself*, and to look upon it as a further stage in the evolution of man, not only in its mere potential appearance in mankind but as a reality that is capable of creating within itself an ever more comprehensive view of the physical universe under conceptual forms and of passing its contribution on to the very deepest demands of human nature, and thus to become an all-important item in the "third domain," *i.e.* in the cosmic spiritual life of man. This is the true reading of the natural and the philosophical sciences when we cease to look into the realm of nature for the ultimate solution of all our problems, and are willing to look upon the quality of the work which Thought is able to accomplish, and to grant such Thought a higher form of reality than the physical reality which satisfies our natural needs. There are some difficulties in doing this, but they seem to be due to the fact of our unwillingness to render obedience to the conceptual, moral, and religious Norms, Standards, and Ideals which are obliged at times to condemn the unbridled sway of the impulsive, instinctive nature as often found in mankind. The difficulty further arises on account of the fact that "reality" is not conceded to Thought because Thought in itself does not show itself as an existence tangible to the senses. Does not this actually mean that we are only on the *frontier* of

Thought as yet; that we are afraid of entering into the centre of Thought for fear we shall lose some of the pleasures present on the physical semi-animal level? It is some such fear of the contents and consequences of the "forward view" of Thought in its evolutionary march that keeps man so much and so long at the heart of the demands of his physical nature. There is warrant enough for taking such a step in affirming the reality of Thought; nature as a reality and as a symbol points to what is beyond itself; Thought in its turn has to read more and more fully what is contained within itself, *i.e.* it has to consider the inborn forms of mental existence in their potentialities, the moulds in which it must move, the categories which shape the forms Thought has to take, the concepts which fill (as it were) these categories, the meanings and values as well as the Norms and Standards which arise, and the symbols which point to a further stage of life where Time and Space are transformed into the Timeless and Eternal. It is to something great of this kind that the natural level of viewing things points whenever the many-sided view takes the place of the one-sided.

The many-sided view without a doubt brings more into existence than was possible at all on the natural level. This "more" has created the physical, mental, æsthetic, moral and religious

values which have entered into the human world. More still would have entered if two things had happened—if the naturalists had affirmed with greater emphasis the symbolical-beyond elements in Nature, and if, on the other hand, metaphysical and religious teachers had tried to understand Nature instead of too often condemning it as a curse. This is the only reconciliation that is possible between science and religion. And even this reconciliation does not imply that a knowledge of the physical world in all its happenings is anything more than the symbolical meta-material element of Nature. Thought working on the physical plane, in the manner depicted in this chapter, has transformed many of the elements of Nature, and in doing this Thought was only carrying farther what is being actually done by Nature herself. It is only recently that the late Sir William Ramsay pointed out the fact of a transformation amongst the elements of Nature themselves. But the transformation from Thing to Thought does not put the Thing out of existence. Thought may change its mode of energy, but it does more than this—it creates a *concept* of a Thing, and it is this concept of a Thing which constitutes the main work of Thought, for by means of this it is able to bring *a new world* into existence to which, more and more, the world of the Thing becomes more and more the obedient servant.

CHAPTER III

THE LEVEL OF THOUGHT

It is the object of the various branches of the mental sciences to deal with the various aspects of Thought. These aspects are numerous. For instance, Thought deals with the particular way we come to know objects in the external world. This is the domain of a Theory of Knowledge. It deals also with this knowledge *after* it has entered the mind. The mind is capable, by means of at least a potential quality, of discerning the nature of Thought, and of discriminating between the true and the false. This, and much besides, constitutes the work of Logic. The mind further takes matter and life, body and mind, into account and enquires concerning the relations between these. The alliances of the physical and the mental as well as the various processes through which the mental passes are investigated by Psychology. The mental in its turn advances beyond all this; it takes alternatives; it selects and rejects; it considers some things as possessing more worth than other things; it turns much of the conceptual into action; it guides its conduct by means of Norms and Standards which

present themselves in general conceptual forms. We relegate this and similar work to the realm of Ethics. But much of this latter work of Thought deals with the individual as he realises his self in social relations. The social relations in their turn are taken up by Thought, and an enquiry springs up as to the nature and significance of these social relations.

Enquiries are also set on foot concerning the world of nature and even of the universe after their impressions upon us have taken a conceptual form. The matter proceeds further and similar questions are asked, and, in many respects (not in all) the same methods are used for investigating the meaning of human history. What constitutes the nature of the life of mankind on this earth? How has it grown from low beginnings to higher altitudes? In viewing past events, how much of the actual events of the past are present in our interpretation, and what besides this is present in the interpretation? Is the individual tending towards something cosmic and eternal, and can a warrant for affirming this be present in Thought on its most comprehensive levels? All this and very much else are to be found in the meaning, value, and significance which Thought gives to the universe and to human life. The name of Metaphysics has been given to such enquiries. But Thought shows no

reluctance to go further than even this. The problems presented to it on these highest levels are, as already pointed out, cosmic and eternal. Consequently the answers given are very different from the answers given at lower levels. This is natural because the investigator is now further removed from *Things* and from the ordinary affairs and experiences of daily life. Indeed, the answers seem foolish and superstitious to the mind which feels obliged to use the crutches of material things in this third domain of the spirit. But the answer to those who are convinced becomes the reality of realities. Such enquirers know and feel that in these highest flights of Thought a spiritual and eternal view of the universe may be obtained by the side of which the present physical universe may be compared to the mere initial stage to that spiritual world which Thought proclaims to be the inheritance of man. A new spiritual country is now discovered, and every individual is called to enter into his deathless inheritance. All this is presented in the Thoughts of many (indeed of most in some form or other) of the greatest thinkers the world has ever seen. It is monstrous for much smaller men to shout this down as a mass of illusions. It is unknown to me that anybody of importance in the history of human thought who has actually tasted what is to be obtained on the level of the highest

flights of Thought has come back to the lower planes to shout down as illusory the nature of what was experienced on the heights. Of course men have to come back and down to the lower planes of Thought—for is there not so much that is natural and physical in man?—but such men always long to return to the summits, for it is there alone they have experienced the more complete answers to the riddle of human life and existence. As will be shown in a later chapter we are here dealing with a Metaphysics of Religion and of Life.

All this is only a fragment of the work of Thought, and even this fragment cannot be worked out in its totality by any one individual. The field of Thought has had to be divided more and more into "allotments," and signs are visible that even the "allotments" are far too large for any individual thinker to exhaust their material. All that can be attempted in this volume is merely to give a general impression of our "neighbours' allotments," and even this is no easy task. But I am convinced of the necessity of attempting to follow the evolution of Thought from level to level, and I believe that so much as this is possible for every human being who seriously and constantly makes the effort.

Thought is often conceived of by materialists and certain types of realists as being no more than

an appendage of a thing or things in the external world. By others, subjectivists and solipsists, Thought is viewed as purely subjective, possessing no certitude whatever that it ever apprehends a real physical world outside itself. There is a middle course possible, and this middle course seems to be the only legitimate one to take. It has already been hinted that Thought must mean more than a Thing, for Thought can think of a Thing when the Thing is absent. If man was confined to the narrow groove that he could not think of a Thing unless the Thing was present at the moment of thinking about it he would surely sink to the level of the animal, and probably to a level lower than that on which the higher animals stand. And, also, our own conviction shows that the two—Thought and Thing—belong to different kinds of "worlds." The Thing has to become an image to us before we can even be partially aware of it; the image has in some undefined way to become a Thought before we can become aware not only of its existence but also of its meaning. The Thing doubtless is real in its own external world and on its own plane, but its reality would remain for ever unknown unless there was a mind to know it. Along, then, with its own reality in the world outside, its higher form of reality becomes so to us when we become *aware* of it. An awareness of sensation

is necessary in order to know partially the existence of anything. And the sensation is our own, and is thus more intimately connected with ourselves than the Thing can possibly be without the sensation. The sensation in its turn calls up something *beyond itself* in order that a deeper knowledge of the Thing may become the possession of man. This deeper knowledge is designated as Mind, Consciousness, or Thought. This is only a fragment of what can be said on the subject, but I believe that it is sufficient to show that all forms of materialism and ultra-realism are impossible from the standpoint of any Theory of Knowledge.

On the other side, the subjectivists and the solipsists cannot be in the right when they state that we cannot possibly get outside our own thoughts in our connection with the knowledge of any object in the external world. This School has the tendency to forget that its members have eyes and ears and hands, and that it is these and not Thought itself that play the important part in the *preliminary stages* of knowing. We are thus obliged to confess that at least in its initial stages the process of knowledge is physical; it is at a later stage that the process becomes conceptual. The consequence of this is that Thought possesses an objective character. Thought " means " constantly objects of some kind. These objects may mean to Thought either physical

objects or objects of Thought itself. With regard to the former kind of objects Thought knows the difference between them and the latter objects, especially when it is working under normal conditions. Thought is aware of actual happenings which occur amongst the events of external things themselves, and is able to differentiate such events from mere states of one's own consciousness. The path which lies open to us then is to take Thought as possessing in its initial stages a partial knowledge of an *external world* and a partial *knowledge* of itself. Such fragmentary, partial knowledge becomes fuller and fuller, more and more comprehensive and significant to Thought as it unfolds. The knowledge on its external and internal sides is bound to be partial for the simple reason (and for other reasons as well) that man is not God. But in the degree he ascends towards ideal standpoints, in that degree alone do the particular standpoints become more and more comprehensive, significant, and universal. In such a development Thought has not entirely discarded, on one of its sides, the particular impressions which come to it from the external world. Indeed, on the practical and the scientific sides Thought has constantly to work and even remain temporarily satisfied with its own supposed non-presence, and emphasise the externality of objects. In all this it is Thought that does the work in

understanding the objects, but it has at times to forget this important fact. But the forgetfulness is never complete; problems arise with regard to the explanation and interpretation of the external connections and happenings, and Thought has to turn from Nature to itself for the solution. The solution cannot mean anything other than that Thought has in some mysterious manner transformed and transmuted actual physical occurrences into conceptual forms in order to obtain as correct an account as is possible of what is really happening under its eyes and ears in the external world. What can this mean save that a kind of metamorphosis of reality has taken place? What other account can be given of the matter than that now a conceptual reality of the external world has taken place? This conceptual reality does not (or ought not) to deny the existence of the physical reality that is under investigation, but it is certain that Thought possesses a double form of such external reality. It is true that much (not the whole) of this meaning of external reality to Thought is in Nature; it is none the less true that Thought has carried it further, and has contributed some of its own conceptual elements to it so as to make the picture more complete than it could appear to the senses, or indeed than it could appear to Thought as an actual fact occurring in Nature there and then. Thought is thus obliged

to take into consideration its own contribution as it has now become convinced that external reality is greatly illumined in its meaning by the conceptual contribution. There is no other alternative to this unless Thought denies the validity of its own contribution. But how can it do this when external happenings by means of their impressions upon the senses and finally upon Thought testify that things are *so*. And the observer is convinced that it is Thought that has, in the last resort, *seen them so*. A denial of all this would imply Thought's distrust of itself and of what is entirely evident to it. Let this distrust proceed far enough and you will paralyse the effort of Thought to trust any of its own clear conclusions. And if this happens the alternative is that all the progress made in the description and interpretation of the world becomes a great illusion. Thus, from such a conclusion we are landed into a contrary certitude of Thought that no real and true knowledge of the physical world is possible. And consequently, our only consistency at this level is to remain satisfied in viewing the world just as the animal views it. But this again is impossible because the very observers who deny the validity of the work of Thought at the same time use the power of Thought to read the world.

We are thus led to the necessity of admitting, trusting, and using the work of Thought to the

full in its reading of the external world. We are, I think, led further than this—we are led to a new kind of fact, viz., that the work of the mind, by means of conceptual elements, has cast such light on the meaning of external events as to compel us to think that one of the main objects of the physical universe is to pass its contribution to what is beyond itself—to the mind of man and to the meanings which mind is able to give to Things when they have entered into it, when they have been transformed, and when mind by the sheer force of its own inherent and trained power has supplemented the picture of physical reality as it now exists in mind in a conceptual way. If this is true with regard to the work of Thought upon material elements how very much truer is it with regard to the work of Thought upon its own material, or, we may say, *upon its own inner world.* The *outer* world of Nature and the outer world of our own senses as well have made their contribution to this inner world. Indeed, they never cease to make it. But, as already pointed out, they *disappear* at times when that inner conceptual world of man has some particular work to accomplish within his own inner world. They do not disappear entirely, but they are not required during such *inner moments.* Indeed, if they do appear they produce a disturbance in the concentration of attention required during such inner moments. And

when this disturbance happens, the inner work of Thought upon its content or material can only be imperfectly accomplished or often cannot be accomplished at all. At this deeper layer of Thought if " the world is too much with us " the greater completion of the meaning of the new picture of reality is blurred, and we remain on the fringes of " Things," and consequently only a fragment of the deeper Thought is able to work. The mere effects of the physical world, if present perpetually to mind, are bound to exercise an injurious influence by creating a break or stoppage in the conceptual evolution of the individual. At the moment I wrote the last sentence the bell rings and rings. I come to the conclusion that there is no one in the house. I proceed to the door and find the milkman there. I take the milk from him—an ingredient of necessity they say. I return to my desk, and it has taken me a quarter of an hour to gather my thoughts (such as they are) together. Of course we must have milk, but—even now after the quarter of an hour has passed—I have not recovered the thread which was broken when the bell rang. I must return and reconsider the sentences which were written before the bell rang and see what will happen. I find that I was writing of the necessity of dropping at times the outer world and of allowing Thought time to do its own work on its own con-

ceptual material. When Thought is allowed this privilege it shifts its material, selects and rejects certain portions, forms various syntheses of the rest. All this becomes man's conceptual explanation and interpretation of certain aspects of physical reality and probably of his own status in the midst of such a reality. The materials presented to Thought are inexhaustible; a process of selection and rejection has ever to be made. But even here Thought is able to make a *significant* selection—significant in the sense that some of the elements of the materials are more illuminating and of greater worth than others for certain particular purposes. The matter is further simplified by the fact that Thought, at its best, is an expert in " clipping " and " packing." Insignificant " edges " of things are clipped off; things are packed together into mental parcels as it were; the parcels are put into boxes, and the boxes in their turn are placed into larger ones. This parable enables us to see that Thought is capable of simplifying the world, of bringing significants and constants together, of flying above the elements which were previously examined in their details in order to see how they now appear connected together. Thought is able to give a very real meaning to the details in their " togetherness," and to see at the same time ever bigger patches come under its eye. Thus, larger and ever larger

slabs of the world are understood in their true meaning and significance. Indeed, Thought may be able to compress an immense number of sensations and perceptions into a sentence. This can be done in connection with the meaning of objects in the external world. Even at this level, it is well to bear in mind we are here far away from the particular details of objects in the outer world and even from the details of Thought in its initial stages. Surely we are here in a world very different from the physical one and from particulars, although as has been pointed out more than once in this book the physical and the particulars have made their contribution towards the attainment by Thought of this second world of a new kind of dimension. We shall see at a later stage that this evolution of conceptual reality need have no terminus. Whenever it has a terminus this happens on account of the rise of doubt in the work of Thought in its constant creations further and further from the realm of Nature towards the realm of Ends and Goals.

But it is now time to turn to the work of Thought not in connection with material elements transformed into conceptual ones, but to its work upon *ideal objects of its own*. The presence of such ideal objects, in conceptual form, to Thought is a proof that the individual is gazing upon a reality which has to be designated as conceptual or spiritual,

and that he is conscious of not having realised a complete solution of the riddle of the universe and of life from the preliminary standpoints already attained. The individual does nothing illegitimate in all this. The level he has already attained has carried him beyond the physical world. He is certainly in possession of a conceptual world which is, apart from its fringes, partially at least beyond space and time. These ideal objects may be present to Thought in the form of hypotheses and possible completions of the universe and of life. Such a work of the mind is an attempt to complete as far as possible the curve of actuality, *i.e.* the curve which was formed by means of the contact of Thought with existing Things. Many gaps still remain on this level of the contact of the two—Thought and Things—but the mind of man at this height demands an attempted ascent towards a still more comprehensive interpretation of the universe and of life. Such a demand can be partially fulfilled; the history of science undoubtedly shows an ever wider comprehension of physical reality within the present generation alone than was previously possible. In a number of the sciences this progress has taken place, and in all this progress ideal constructions and mental models as creations of the mind had to come to man's assistance. Some of

these qualities of mind deal with physical material, but the *forms* by means of which they deal with such material are not physical but conceptual. Other of these qualities deal with the evolving processes of Thought itself. This is the case, in a large measure, in Mathematics, Logic, and Metaphysics. For instance, Logic does not deal with the physical and genetic happenings of Thought, or, expressed in other words, it does not deal with the meaning of actual events and happenings in the external world, but with the *conditions* under which Thought and its relations are valid. Thought is here on the look-out for *Norms* for itself. Without the presence of such Norms it would be absolutely impossible for Thought to know where it is going, towards what goal it is tending. The work of Thought on this level is beyond the quest of a search for causes, for to search for causes is to search for *previous modes* of the behaviour of portions of physical reality or of portions of mental reality with physical fringes. Consequently in dealing with such ideal contents Thought moves in the domains of the timeless and the spaceless, *i.e.* Thought is here in eternity. One is obliged to admit this because no intermediate realm has been discovered lying between the temporal and spatial on the one side and the eternal on the other. This is a height

which human Thought is able to scale in its attempts to interpret the universe and life. And as already pointed out, no height presents us, at the best, with anything more than a partial view of reality.

If Thought is the possessor of ideal objects in its attempts at knowing the universe, how very much more real still are the ideal objects when they deal with the *valuing* of things in connection with the spiritual evolution of human personality! But the discussion of this matter has to be postponed until a later stage. Let it suffice here to state that in the case of *knowing*, the self has passed from *Sein* (existence) to the world of " second dimension " —to the world of the *concept.* And on this *knowing* side the conditions for knowing the world and knowing itself are laid down by Thought itself. I am ready to admit that some amount of *Sein* (existence) is to be found on the lower levels of knowing, but it is not even here an entire *Sein ;* it is really a *Sein-Sollen*—an existence and some kind of ought combined.

When we turn to *Valuation* things are similar at the lower rungs of the ladder, but the *Sein* is transformed as the man mounts, and it empties its content into an Ought and a Will. This is especially true when the individual is mounting with the whole of his life along with him. He has

gone beyond the world by means of a "beyond" that is within. And even in this spaceless, timeless region of the "second domain" the individual feels still that the demands of the *deepest* in his nature have not been satisfied. This deepest does not obtain enough satisfaction by knowing the cosmos and man's physical and even mental place in it; the deepest demands long to be actually in the very place which they know, and to be what the highest ideals of life testify they ought to be. So just as the external world was obliged to merge itself in Thought in order to get any meaning at all, so Thought in its turn is convinced that it, too, in order that man may possess more of the eternal, must transform itself from being a quality picked up and dropped down alternately by man to being the man's actual Personal Experience. Thought knows that it can exist in a man without influencing the man's whole personality; and if that is the case Thought has not been transformed into a "third domain," viz., that of Personal Experience. It is to this domain we now turn. We have to enquire whether the entrance to such a "third domain" constitutes any further development of life, and also enquire what are the materials included in this domain which were not included in the domains of Nature and Thought. And finally, we must

enquire what changes are produced in man by means of this transformation of Thought, and what satisfactions are given him which are, on the whole, impossible to be found in the first and second domains.

CHAPTER IV

THE LEVEL OF PERSONAL EXPERIENCE

The word "experience" has had many different meanings in the course of the philosophical enquiries of the ages. It would lead us too far afield to hunt after these various meanings of the word. Nearly all the important enquiries already made have in common the fact that Thought is present in what we term experience. Experience must mean the content that presents itself to senses and mind. The point which is to be emphasised in this chapter is that Experience contains mental contents of a more intimate nature than Thought contains. It has been pointed out that Thought conceives of impressions from the external world in a more intimate way than the senses are able to do. The meaning of the world is also more comprehensive on the level of the concept than on the level of sensation. We have to show that on the level of Personal Experience the meaning of reality is still more comprehensive, durable, and intimate than on the level of Thought. Besides this, we are often in a large measure mere *spectators* of objects on the level of Thought. We see the "promised land"

of our destiny from afar. We feel certainly at times that we do actually see the goal of life in the meanings which the best and deepest Thoughts present to us. But the land is far, far away, and we have not as yet emphasised enough of our energy to reach it. In other words, we have not as yet pictured the possibility of our lives standing on the level of the "third dimension"—that of Personal Experience. Can we enter into this promised land? Can it, possibly, enter into us? Can we be what we ought to be? What we ought to be is clearly marked out for us by Thought.

Is there present along with this *static* element of Thought a *dynamic* element of the "third dimension" —of Personal Experience? The content present on this level is now a content which is believed by the individual to be capable of *realisation*. Thought had carried us to a realm of transcendency—to the borderland of an actual, real world beyond the sensuous world. But Thought is powerless to put us in possession of the land. There can be no other account of this matter than that Thought has accomplished its own task, and that now it passes its contribution to the deeper contemplation and will of man in order that they may do the rest. What constitutes the "rest" that is to be done? The deeper nature has to affirm that the transcendental view of Thought revealed a further reality

of the world and of life, and that the possession of the view revealed is meant for man, and man for it. Thus, in the first place, man has to "tune" himself in order that he may start on another march of life—a march now beyond sense and at times beyond Thought. He knows that a blessed land is in front of him. He now calls up the deepest energies of his nature to reach this goal. The meanings of Thought are now seen in their purity, and the edges of the external world have disappeared more and more as man travels away from them towards the realm of the pure transcendental concept and even beyond that realm. The individual has to stand face to face here before a great alternative. Either it is possible to pass beyond the realm of the ordinary conclusions of mind, or we must remain within the boundaries of sense and mind without any faith in the further possibilities of our nature, and without a further light upon the higher track of our destiny. No one can decide for him, and, to make matters worse, varied voices call him into all kinds of byways. Some call him to the domain of the pleasures of the senses; others allure him to deny the reality of anything besides his animal life; others still call him to something higher—to become a good neighbour and an honest citizen—to live until he dies in such a spirit—but are unwilling to let him go further, stating

that " man knows no other light search he a thousand years." But, on the other hand, I think it is correct to say that practically all the greatest thinkers of the world in all ages have had inklings of the reality of the " beyond " which is present even in Thought itself and still deeper within the Personal Experience Level where demands and pressing needs have been revealed but not fulfilled by transcendental Thought. Why has Thought revealed this transcendental element unless man was meant for its possession ? We have only one other reply, and we have to choose. Is this revelation of Thought the narrow gate which leads to the further spiritual evolution of man ? If it is, man can certainly possess what he is meant to be by the universe. If it is not, Thought at its heights, with all the light it has cast on the universe and mind, is a mirage which calls to something beyond itself and deceives us when we get there. We cannot accept the latter as correctly designating the nature of Thought. Personal Experience itself, when it marches towards the goal of transcendentalism, is never deceived. It has become richer on the march, and it has convinced itself that it has become the possessor of treasures which cannot be interpreted by means of Thought and Language because such treasures belong to a domain beyond the mental one. The Thought and Language of the scientist are beyond

the reach of the naïve mind; the Thought and Language of Personal Experience in connection with the revelation of the most transcendental elements and values which Mind produces and which Will realises are alien to every one who raises a barrier against the movement of Mind beyond physical and pseudo-mental levels. Mind points towards that "beyond"; it is as well a possession of man and serves for a partial explanation of the universe and of life. To say the least, this interpretation is conceptual in its nature, and, as already hinted, it is a conceptual explanation of a physical reality, and, further, of its own meaning when it has passed to ideal objects and has given a permanent place to these. Only one step more is needed in order to land man in the region of spiritual, personal experience. This means that it is the work of man's true destiny to travel on the line of his deepest convictions. And the step is as warranted as the one taken from the sensuous level to the conceptual one. This step from the sensuous to the conceptual could not be taken until man affirmed the validity of the contents of his Thought. Many of these contents had nothing in the external world to confirm them or to conform to them. In fact, the naïve view of things contradicted the conceptual view in many respects with regard to physical phenomena and also with regard to mental

phenomena. The history of science is strewn with fragments of the naïve views of the universe which were utterly discarded; so likewise is the history of philosophy with regard to the meaning of human nature. Unless the step is taken man must remain, on the whole, an alien in a universe which snaps when its highest evolutionary point is on the verge of being reached. But the history of the universe itself exhibits some kind of teleology, though it may be for a great length of time an unconscious one. Still " Nature through five cycles ran, and in the sixth she moulded man." The story of " moulding " has continued—it has become the " moulding " of minds and souls. At every step which is designated as " higher " the " moulding " has brought more and more conceptual elements into existence. Where could these have come from save from the universe? And these elements are the " higher " and more significant ones. It requires an enormous credulity to believe that the higher steps are no more than illusions. In fact, we have no warrant whatever for conceiving and stating anything of the kind. The warrant is all the other way. Whenever Thought has been trusted, after great care had been taken with regard to the stages preparatory and preliminary to its grasp of meaning, great consequences have followed —consequences which have created a human world

and all it includes. And to proceed still further simply means to carry on the most comprehensive meanings and to conserve the most important values which are presented at the top of the evolutionary process. Let us now notice what some of these are.

The immediacy of Thought, as already sketched, is stronger on the level of mentality than on the level of physical existence. The immediacy is still greater when Thought passes from the second level to the third—from the standpoints of observation and reflection to the standpoint of realisation. A struggle besides the intellectual one has to take place before the content of the second level can be realised on the third level. Life itself—personal life—is changed in too trivial a way on the conceptual level. It is possible to live on this level without radical changes taking place in the conduct of life. A bad man may write a very good book on Ethics, but a man on the third level cannot be bad without terrific pangs of regret and repentance in a region of his personality which seems to be unplumbed. Such a man as the latter, though he falls he can never be satisfied to remain where he is. It seems as if something in the depth of his nature can never get lost or can never be permanently dumb. This deepest voice of all points to the certitude that man can be perennially born into worlds which are

more and more cosmic and spiritual. These births are the inheritance of cosmic whispers longing to come to birth on this earth. This is not empty speculation, but, I believe, a true reading of man's deeper nature when he becomes aware of the possibility of realising spiritual values unrealised by him before. And even when they have been realised before, the content of these spiritual values never comes to an end, and man's needs, once they have passed from the unconscious to the conscious part of his being, never come to an end either. It appears to me that all this can happen even before the affirmation of the conception of God has taken place. We shall see what is implied in such an affirmation at a later stage. At present my point is to try and show that Nature and Thought lead to all this. They do not grant us all this in a ready-made kind of way, but they do show the reality of all this. Personal Experience, when dealing with one's own destiny, stretches forth the hand to receive, to adopt, and to realise this. If this reading of the matter is correct, where is the gulf between knowledge and religion? There is no gulf in so far as knowledge is concerned in its presentation of a material for the evolution of human life beyond the physical world and beyond Thought as found outside its realisation in Personal Experience. The only gulf, and it has to be admitted that it is an enormous

one, is that the Will has not been called up to the level of Thought proper to change the conduct of individual normal life and to affirm the possibility of life's participation in the spiritual nucleus with its elements of infinity and eternity.

It is necessary to consider further the validity of what is happening within Personal Experience when it has concerns with the destiny of life by its participation in something like a further evolution of the soul towards the domains of infinity, eternity, and immortality. There is no doubt that life at this level possesses a quality other than an *understanding* of things, whether the understanding deals with an external world or with its own conceptual contents. A new problem of infinite significance has at least presented itself to man on his march towards this third domain. The problem has arisen within his own deepest demand to carry the work of Thought further by means of a movement beyond Thought proper. The power to do this lies alone within layers of the self hitherto unused and not required in the domain of an intellectual interpretation of the physical universe and of man's place in it from a temporal and spatial standpoint. Nothing of the contribution that has already been made on such an intellectual level need be denied; indeed, it can and even must be affirmed if it has been sufficiently verified. This is bound to be so,

because it is the verification of the veracity of what has occurred within the intellectual realm that has driven men to carry to a *new* realm such contributions, and to call up, if possible, a power of the deeper nature to carry the interpretation still further, and to make it of more cosmic significance with regard to human life itself. In the Personal Experience of many people this need actually arises. It is well constantly to bear in mind that Personal Experience in the sense it is used in this book differs fundamentally from experience as generally used in empirical thought. Experience is used generally to designate the perceptive and conceptual power in man to know and to use the ordinary objects presented to him. There is no need for him, according to empirical thought, to be more than alternately a passive spectator or an active doer in the world of ordinary affairs. But Personal Experience as used in this volume means something infinitely greater than this. It means starting on a new journey of life with all the equipment of Thought merged into man's deepest needs, claims, and demands, and into his relation with a metaphysical and spiritual cosmos. On all levels below this, physical existence is present either as an objective reality or as concepts concerning an objective reality, or, finally, as ideal objects present in the mind which have no counterpart in the physical world. This aspect of ideal

objects gives us a clue to what lies beyond themselves. This clue has to be affirmed and affirmed by the Will which now springs not only from the demands of Thought, but also far more from the demands of the unrest of the deeper nature which struggles in order to penetrate further towards the heart of Reality. It is evident that *something strange* is to be expected here. A strangeness really happened when sensation passed into perception and concept, and when something like a reduplication of the events of the world took place and so rendered science possible. There are "strange things" in the mind of the scientist according to the naïve mind's opinion. The scientist's mind in its contents is a great remove from the naïve mind; the philosopher's mind is in its turn a remove from the mind of the scientist; the religious man's mind is a remove from the mind of the philosopher, although the mind of the true metaphysician comes very near to that of the religious man. As we ascend from lower to higher standpoints of viewing the physical world and the natural and ordinary mental life we gain in comprehensiveness and depth of outlook. The higher a person mounts in Thought and Personal Experience in his comprehension of the universe and of life the more do both these change their contour of meaning, value, and significance. The main cause of this is

the fact that the *transcendent* is becoming more and more *immanent*—becoming more and more a real possession of Personal Experience. The more the transcendent becomes immanent the more do cosmic meanings become not only *known* to man but also become actually his *personal possession*. Thus he passes the level of the natural and the " confined " mental, and finds himself on the boundary of a domain very different from that which for the time being he is leaving behind himself. It is inevitable that a *strangeness* and *uniqueness* of Personal Experience should happen here. There is enough of the transcendent present in the immanent experience to warrant a new and unique enterprise. The affirmation possesses some elements, at this opening stage of the journey, of certitude gathered from the Teleology found on the levels *below*, i.e. as already hinted, these levels have finger-posts pointing beyond themselves. But we can expect certitude with regard to the meaning of the levels *above* only gradually and in the degree we realise the distilling of further transcendence into the immanence of the personal life. The explorers to the South Pole did not know what was there before they were there themselves. They had the scientific certitude that there was such a point as the South Pole, but they had to undergo enormous privations and to exercise tremendous energies in order to reach

it. Man, in his attempts to realise his true place in a spiritual cosmos, is in a similar position. He has to use what limited certitude he possesses, create more of it, and toil and sacrifice much on the way towards his goal. He is now at least certain of the presence within himself of a *spiritual existence*, and the constant affirmation of this, which as yet is only in embryo, is enough to equip him for the journey. The journey is a difficult one if it is ever to prove a real one, and not a mere second-hand account of things, based on a creed or on a vague speculation. The latter can never give him a certitude which will last, and neither can they influence anything deeper in his nature than his mere opinions. The deeper nature may remain fast asleep in such a case. But if man affirms that a spiritual existence is in reality the deeper essence of his being he is convinced that this spiritual nature of his constitutes a great removal from all that is to be found on the lower planes of his life. What conclusion, then, can he come to save that this spiritual nature of his has *laws of its own—laws* which apply not only in connection with what he is on the physical and the mental planes, but what he is and the more he is to be on the plane of spiritual existence? The person standing on this level, with his face towards "the rising sun," soon discovers that in order to realise what is *ahead* of him he has not only to know it but

to *be* it. And he has as well to *be* what he *knows* before he is able to forge his way towards more light and to obtain constant distillations of an ever new and an ever more comprehensive transcendence into the immanence of his deepest nature. Before this can happen to the individual he finds that much that appertained to the " worlds below " has to be re-valued and even discarded. He finds as well that *new kinds* of activities of his deeper nature have to emerge for the first time in his life however cultivated his mind may have been. Let us turn to these activities for a moment.

It has to be borne in mind that at this level of Personal Experience actually new needs and the possibility of their realisation have come into being in a conscious way. But the needs have, more and more, to be realised before we can in the most real sense become certain that they are actually forming an inseparable part of our spiritual being. We have here to return to a point touched on previously. The goal is actually clear by means of transcendental Thought, *i.e.* clear as existing—if such a term be allowed—within the mind of the individual. Or perhaps it is better to say that the transcendental Thoughts are present as *subsisting* in the mind. In any case, the individual is aware of the presence, the reality, and the transcendency of such Thoughts. But as such Thoughts are so different in their nature

when they are viewed in their own light and in their further development from what they appear in the light of their lower origins and their connections with the external world, it is evident that a higher degree of *affirmation* is requisite here than was requisite at any lower level. The ideal objects have now, in a large measure, dropped their connection, for the purpose in hand, with the world of Nature, and, in a lesser degree, with the world of Thought, and are forming *a new spiritual Ground for the new spiritual inheritance of man.* He has to affirm this with the whole of his mind and will to such an extent as to enable him to forge an entrance further and further into his " third domain." He is *meant* for this domain; there is something of its nature already present in him, but all this experience is partly hindered by the intrusion of the world of Nature and partly by that portion of the world of Thought which lies nearest to the world of Nature. Of course the individual has to live in both of these worlds, but he is not obliged to live in them at such intense and significant moments of his life. The affirmation here is towards the further unfoldment of the transcendental elements present in his inmost being as claims and demands. The world of existence and much of the conceptual world have now to take a secondary place to the world of *Values.* The peculiarity about the matter now is that this world

of Values is not so much a world of the *actual* and not entirely a world of the *conceptual*, but a world of the Possible and of the Ought and the Will.

In all this, the highest and most significant meanings of life lie in the transcendental, and new and deeper demands of the nature are now called into activity. Much of the *lower* has now to go overboard or at least to take an accidental place in life. All of this need not, and ought not, to be hated. Much of it has helped life to scale the height it has already attained to be thus treated. But it has already been shown that a process of selection and rejection has to take place. What is rejected in this sense is done so because, in comparison with the revelation of a transcendental world, it belongs to a mode of life *below* man, and has positively become injurious to the further development of human life on its heights. Man certainly judges unfavourably such elements, and affirms that they shall have no primary place in his life.

Such an Experience then includes the denial of certain elements in the world of physical life as such a life is found operating within the realms of impulses and instincts. The Experience denies the absolute validity also of certain elements—the most narrow and confined ones—within the realm of Thought, and affirms others which are compre-

hensive enough in their nature to warrant the possibility of man's deeper life coming to an understanding with its own destiny in relation to the *spiritual cosmos* which is now unfolding itself within the deeps of personality. Now all this, and as we shall see at a later stage, much more than this happen at the level of Personal Experience whenever the " forward view " of the most significant Thoughts presents itself. How, then, can man's " forward view " into the domain of the deepening of his spiritual personal experience be condemned as an illusion or a superstition ? When it is done so, it is generally done by those who have not known and felt and willed the experiences. And can anyone who has not tested and tasted the experiences pronounce a judgment on what he states he does not know or feel or will ? And often many men feel a kind of pride in the fact that they have never known or felt or willed such spiritual experiences. They have come to the conclusion that experience is confined to the physical and to that part of the mental which merely points to the physical. But the actual achievements of the Theory of Knowledge and of Logic point to the fact that conceptualism means ever so much more than this. Let it be said again that the passage from the conceptual to the " forward view " of the conceptual, in its relation to a Reality more comprehensive and of greater worth,

is as natural and inevitable as the passage from the naïve view of the world to the conceptual view of it. Nothing more is claimed here than that the *spiritual actuality* which comes to man at a certain stage of mental and moral development is a step necessary to be taken if the further evolution of the truest meaning of the universe and of human life is to become possible.

I shall try to show in the following chapters the contributions which have actually been made from the realms of Nature, from Thought in its immense ramifications, from History and its contents in an over-individual sense, and from the deepest contents of Personal Experience in their view of what is as unlike Thought proper as Thought proper is unlike the Things of the physical world. Until Philosophy takes up the problems of the self from the furthest end, and not from the initial end alone of Thought, it cannot make any contribution worthy of the name to the most comprehensive view of the universe and to the legitimate rights on man's part to carry his destiny, here and hereafter, into an indissoluble relation with the cosmos. Instead of attempting this, so much of science and philosophy has made up its mind that it is impossible to penetrate into any region beyond the physical and the confined hemmed-in mental in so far as this mental exists on the borderland of the physical. This is not actually

true of the meaning and significance of what has already been attained concerning the interpretation of the universe and of man. The results already achieved in the domains of physical science and philosophy offer materials which if their transforming power and ultra-conceptual meaning are taken into account prove sufficient to form the nucleus of a new theory of human life in its relation to the cosmos. And alongside of such a theory the actual realisation of it in the deeps of Personal Experience cannot but prove of enormous significance to the individual himself. Thus, nothing more is required than to grant their rights to the meanings and values that already exist and carry them further. This is already being done in the domain of religion. But in this domain of religion one often finds a difficulty in finding any kind of warrant for the truth of religion in the realms which have produced the interpretation of Nature and of Mind. Thus, so many individuals fail to find that Nature and Mind are pointing to immediate and intimate spiritual experience. If such men were to find a reliable warrant for their spiritual experience, although such a warrant was less than, and only preliminary to, such a Personal Experience they would gain such a certitude of the absolute necessity of carrying on to a still higher stage what seems to ring truest in their inmost nature. Personal Experience would be able to see

in this manner that all Nature and all Knowledge point to what man attempts to do, *i.e.* to find a footing in a spiritual world and a pathway which leads further and further towards the heart of the hitherto undiscovered land. When this happens it will prove to be as natural to forge one's way into the core of the " third domain " as it was to do so into the first and second domains. And, finally, Personal Experience would be bound to possess an ever-increasing realisation of a cosmic spiritual reality that would raise the possessor to the plane of a *new dimension of being*—a dimension which would be realised to be eternal in its nature and which could defy even death to injure its nucleus.

CHAPTER V

THE PLACE OF NATURE IN PERSONAL EXPERIENCE

Up to the present point attention has been called to the three levels of consciousness. We have found that the Natural level had its further development on the Thought level, and that the Thought level pointed to, and found its still further development in the realm of Personal Experience. In the remaining part of the volume it will be shown what contributions (and from what quarters these contributions issue) enter into Personal Experience. What has the Universe to reveal to Personal Experience? What has Thought to reveal also? What has "Thought of Thought" at a still further stage—in the form of what is often termed Mysticism —to state with regard to man's destiny?

It will not be my object to go over the ground of various forms of knowing. That aspect of the problem has been touched on already in previous chapters. But some of the conclusions of previous chapters in their presentation of the various forms of the content of knowing will have to be taken into account.

In the first place, there cannot be a doubt that Personal Experience, far removed as it is from the

physical universe, does turn to the universe even in some of the deepest and most intense moments of life. But it turns in a very different way from the turn at the naïve level or even at the conceptual level. At both these levels the individuals on both levels had to bring to the aid of the senses the mental possession that was within their own minds. But this mental equipment deals with an objective world and with the need of its investigation, description, and partial explanation. Of course all this is truer on the conceptual than on the naïve level simply because the individual on the conceptual level brings forth a better kind of mental equipment for viewing the universe than was possible to be obtained on the naïve level. This shows us that there is a kind of *transcendence* of sensuous experience needful in order to know in an ever fuller way what objective reality is and means. There is a kind of Metaphysics necessary in order to know in a scientific sense the physical universe. Such a Philosophy or Metaphysics is to be found in the works of every great man of science. As Professor Cassirer[1] points out: "It is thus a logical differentiation of the contents of experience and their arrangement in an ordered system of dependencies, that constitutes the real kernel of the concept of reality. This connection is confirmed anew when we consider the

[1] "Substance and Function," p. 280.

logical character of scientific investigation more closely, for this is indeed the genuine witness of empirical reality. The scientific experiment never makes a single report regarding the present, momentary facts of perception, but it only gains its value by bringing the particular data under a definite standpoint of judgment, and thus giving them a meaning not found in the simple sensuous experience as such. What we observe, for instance, is a definite deflection of the magnetic needle under certain conditions; what we assert, on the contrary, as the result of the experiment is always an objective connection of physical propositions, which far transcend the limited field of facts accessible to us at a particular moment. As Duhem has admirably explained, the physicist, in order to reach a real result in his investigations, must always transform the actual case before his eyes into an expression of the ideal case, which theory assumes and requires. Therewith the particular instrument before him changes from a group of sensuous properties into a whole of ideal intellectual determinations. It is no longer a definite tool, a *thing* of copper or steel, of aluminium or glass, to which he refers in his assertions; but in its place are concepts, such as that of the magnetic field, the magnetic axis, the intensity of the current, etc., which, for their part, are again only symbol and husk of universal mathematics—physical rela-

tions and connections. The characteristic merit of experiment rests on the fact that in it one stroke establishes a thousand connections. The limited circle of facts, that is sensuously accessible, expands before our intellectual vision into a universal connection of phenomena according to natural law. The immediate indications of the moment are transcended on every hand; in their place appears the conception of a universal order, of such a sort that it has equal validity in the smallest as in the greatest, and can be reconstructed again from any particular point. It is only by means of this enrichment of its immediate import, that the content of perception becomes the content of physics, and thus becomes an 'objectively real' content." This extract goes to show that an all-important contribution of the work of Mind is to be found in every form of human investigation of Nature which is above the level of the senses. The senses have to report their contributions to Mind, have to lose their immediate sensuous impressions in the totality of experience which becomes a possession present in Mind. Human Thought then recreates the external world for itself, for it finds it impossible to be satisfied with the fragmentary impressions found on the sensuous level. The physical universe in its particulars, universals, laws, etc., has to be interpreted by human thought. The mental nature of man

demands this; this mental nature is obliged to conclude that this is the only way advance in the knowledge of the meaning of the world can be made. As previously pointed out, it is not here denied that the scenes, events, and changes of the physical universe are merely found in Mind alone. The Mind is conscious of an *objectivity* of physical existence, and conscious as well that all the happenings which take place in this realm of physical objectivity are different in their nature from *subjective* happenings which occur within the observer himself. But it is in the *conceptual* nature of the individual himself that such happenings obtain a meaning, value, and significance; it is in his conceptual nature that man is aware, feels, and wills that he can know, take attitudes, and realise what is happening from without, and how all this can be of service to him in relation to his practical life, and, even more, in relation to his destiny. The individual is not only able to bring this physical objectivity into his nature and transform it into the content of experience that was already present. He is able to do far more than this. The sensuous material has in some mysterious way become mental and has lost its particularity in the universality which is present in Thought. The material cannot consequently mean the same in this *final* stage as it meant in the *initial* stage. In the *initial* stage the material

meant no more than a sensuous impression of what was happening in the physical universe at some particular place and at some particular moment. In the *final* stage (a stage which, of course, increases in its comprehensiveness at each step of reflection) the material means something quite other. Thought and Experience are now working upon the material and transforming it to *ends* demanded by the very nature of the mental constitution of man. New kinds of objectivity are now present in Mind itself. The demands of Thought that the sensuous material should subserve some particular purpose—a purpose inferior or superior as considered by Thought—proves that there is already present in Personal Experience some idea of the meaning of the particular bit of impression in the light of some End and Totality. These Ends and Totalities are Norms present in Thought by means of which all particular impressions are bound to take their place in accordance with the dictates of the Norm. Thus the deeper nature of man possesses *an objectivity of its own* by means of which it is able to use material from the physical world to serve its purposes in an ever wider comprehension of the physical universe and in the constant climbing of life to an ever greater realisation of its cosmic significance. If all this is actually so—and human Thought and Personal Experience testify that things are so—it is

clear that in the relation of man to the physical universe a *transitional stage* is reached when Thought and Personal Experience must proceed in accordance with *laws of their own*. This happens even on the level of viewing the physical universe ; far more does it happen when physical objects, for the time being, are not required by man, and when he turns his attention to the contents of Thought and Personal Experience on their ideal, conceptual, and forward sides. But an ideal, conceptual, and forward side can be present (and ought to be present) when he surveys the meaning of the physical universe.

There is no doubt that when the physical universe is surveyed by man, not for a purely scientific but for an æsthetic purpose, impressions are made upon him of something like the meaning and value of the universe in its *totality*. Of course the totality is only an approximate one, and is considered as a totality by means of ideal fragments woven into a whole. Such fragmentary totalities create the sense of beauty, disinterestedness, wholeness, togetherness, etc. All this, when the conceptual significance of things is partially absent, has often a marvellous effect upon human personality in the heightening of it towards a oneness with the physical cosmos. And, indeed, the cosmos ceases to be entirely physical to Personal Experience in such moments. It is probably true that elemental, intuitive, and

instinctive energies of man are present and engaged in such moments, constituting what can only be regarded as a primeval cosmic consciousness, which grants him an insight into the heart of Reality, an insight which is less complete, in *some* respects, than in the conceptual forms of transcendental Logic and Metaphysics. But it is very real and is at hand for all mankind. At least it is certain that strikingly peculiar and lasting qualities emerge into experience from the deeps of human personality, and which grant man a confidence that he is not an outcast in the cosmos. What can this feeling be? It produces Values of too great and lasting an importance to be unceremoniously described as an illusion. Without the presence of such an experience in our relation to the physical cosmos many of the most significant factors potential in human beings remain recessive. These factors, when they appear, heighten personality, settle human destiny, bring oneness into the distractions of life, create certitude with the presence of a minimum of knowledge, and grant an enjoyment of life which never passes away. What can all this be but that man has a place in the totality of the cosmos? The experience of all this is produced by the partial "togetherness" of physical things—a togetherness which points to a more significant and a more comprehensive "togetherness" in the further evolution of life. This aspect

of things is to be found in many of the great religions of the world; it comes out with great power in the Old Testament, especially in the Psalms and in the Book of Isaiah; it is present in the teaching of the Founder of Christianity, and, indeed, in one way or another, constitutes nearly half his teaching. When we view the great poetry of the world we discover the same kind of thing. Taking merely the Western World during modern times into account we discover this union of man and nature in the writings of such poets as Goethe, Schiller, Wordsworth, Coleridge, Shelley, Keats, Browning (sometimes), Tennyson, and especially George Meredith. These all sing of the possibility of man's union with the cosmos and of the ultimate security of his destiny. The *details* of course are not known and certainly cannot be known in their fulness *until we are there*, but of the possibility of a further evolution of human life on its spiritual cosmic side the issue is clear. The universe means what it says to mind on all the levels of mind. It does give actual inklings of our place in the totality of things; it does give a warrant for the validity of the results created in the depths of Personal Experience in its immediacy with totalities of the physical universe. Too much that is significant is to be found on all levels of Thought and Personal Experience to be neglected and ignored or viewed as something which should be

smothered by the practical purposes of life. The longings, aspirations, the hunger and the thirst, of human life—whenever at its best—are *realities* which demand their birth, their nurture, and their endless spiritual development. It is even far more rational to conclude that they will sometime, somehow receive what they need than to rate them down as remnants of superstition. Everybody would accept these deeper needs as truth and reality had it not been for the presence of a physical, bodily element in man, and for the presence in much of the scientific and philosophical world of the false conception that *reality* in its essence and its permanency is *physical* and not mental and spiritual. I hope that enough has already been said in this volume to show that there is no warrant whatever for any such statements. The time has arrived for so many members of the scientific and philosophical world who live on the borderland of physical existence to begin a transvaluation of their values. We have no right whatever, and it is entirely unscientific, to pay less attention to the deepest demands and claims of man's nature in relation to the physical universe and to mind than to a description and explanation of physical things apart from their relation to such demands.

We must now return to this effect of the physical cosmos upon Personal Experience in a way other

than the æsthetic way. The meanings of the universe are to be found in Mind. Mind is, as far as we know, the highest form of incarnation the universe has produced. I shall have to deal at a later stage with the *cause* of Mind as well as with its *goal*. At present it is better to turn to what Mind is capable of gaining from the universe. The deeper aspect of Mind, which we designate as Personal Experience, is capable and is obliged to deal with the universe in a conceptual and personal form. Mind enquires for the *meanings* of things in their objectivity; it further enquires for these meanings in their transforming states as *values*, *appreciations*, and *realisations* by the personal life. In the initial instances the meaning of the physical universe was given by means of sensuous impressions and later by means of these impressions forming a content of Thought. The real cause of the meaning seemed to lie outside the individual. But this aspect, true as it is, has to become subsidiary to a deeper aspect. On the level of this deeper aspect the content seems to have melted into the demands of life itself in a cosmic kind of way. The content by means of this has deepened and extended its nature; it has now become more intimate, more comprehensive, warmer, deeper, and of greater cosmic worth. It seems really as if the conceptual content, filtering deeper and deeper into Personal Experience, at last

reaches a level where it ceases to be the *main* factor (although it always remains a subsidiary one) of the cosmic experience and further trend and march of life itself. There is no doubt that the conceptual content, after having made its contribution to life, is in the deepest moments of experience partially discarded, and the command of life is now taken over by Personal Experience itself at its deepest level. It thus looks now as if man was *at the beginning of a new kind of enterprise.* All the faculties which he possessed seemed to have reached their destined goal and a new kind of world has to be explored by him. If this is so, it is no wonder that in this initial stage of exploring a new kind of world man should not feel quite at home and should often lose his orientation. Of course he has to spend so much of his time and energy for the "bread which perisheth" in a world which is now beneath him; and various kinds of earthly claims call upon him. All these have their meaning and significance so that the man does not feel justified in living in such a "new world" and in ignoring the physical claims of his body entirely. Certainly he could starve himself physically and this would be the true ideal if there were no claims upon him from the world below. This is the great tragedy of human life—that it stands at the *end* of one world and at the *beginning* of another. The first world of earthly

existence cannot possibly satisfy man's whole nature; and he is only at the entrance of the other world which can do this.

In part, it is the impression of the transitory existence of the physical world that has brought forth such a situation in the case of man. The physical universe has pointed out to him that the cosmos is meant for life not life for the cosmos. The values and the appreciations are now taken into account by the individual. These he finds in the material of the physical world and in the history of human society. How knowledge proceeds from the former has already been touched upon; how it proceeds from the latter will be pointed out in a succeeding chapter. Here let it be pointed out that the universe in its relation to man offers material which can be of service to him in the practical affairs of his life; in the conduct of his higher life in its relations to the Standards of civilisation, culture, and morality; in his ever greater oneness with the universe from the standpoint of his feelings; in the principles and orientations given to life as a cosmic reality; and, finally, in the further consciousness of the reality, security, and spiritual joy of life in the cosmic spiritual world which has now become the possession of the individual.

The universe then, in the first place, offers material for Personal Experience on its ordinary

level for the practical purposes of life. Human life is partly a physical life, and its sustenance and much of its ordinary comfort are to be obtained from the world around us. All this cannot be ignored; indeed, the individual finds that as the material can be used by him for his physical well-being he uses it, and consequently considers that it has worth for him. This worth is valuable for him and it gives rise to ideas and feelings of gratitude that the universe has brought his physical being into existence. Certainly Thought has to do this, but it is Thought directed upon the physical aspects that produce the natural well-being of the individual. Often the physical aspects are not confined to the *direct and immediate* objects which produce well-being. The mind turns to what has operated on the direct and immediate objects themselves, and thus the individual very naturally sees a worth in the universe as a whole. Even on this level of viewing the universe some kind of intimacy and gratitude springs up between man and the universe; and this feeling really includes something like a creator and sustainer, whose hand is unseen, who pours these benefits upon the individual. It is something of this nature which has produced what used to be designated in the past as natural religion. It is certainly true that this aspect of the universe has exercised and still exercises a

deep influence upon human life in its evolutionary march to higher realms of civilisation, culture, morality, and religion. Certain deep needs of man have been satisfied in this way, and partial solutions of the meaning and beneficence of the universe have been granted him. Even here the physical universe has been transformed into a conceptual one, and the latter in its turn into a religious universe. But a more radical transformation of man than is possible on this level has to take place. This religion of Nature is not sufficient to satisfy his deepest needs or to grant him a conception of the physical universe which includes the values which constitute the civilisation, morality, and spirituality of the world as it exists even to-day. I am ready to admit, and I think the fact should be emphasised, that our conception of the meaning of the physical universe should begin at the *bottom* and not at the *top*. To begin at the top, without taking into consideration what lies between bottom and top, may be true, but it cannot be proved to be true unless all the steps which a knowledge of the universe presents are traversed. If this is not the case, what obtains at the top remains as a pseudo-philosophical (or even mythical) speculation; and this cannot satisfy minds of an enquiring nature. Besides this, there will be gaps which cannot be filled unless the mind enquires what

scientific warrant there is for stating that the physical universe points in a scientific sense to the conclusions of Thought as constituting a more comprehensive meaning of reality than was possible to be obtained on the pure level of physical realism. This gain of passing from the physical realm is already the possession of natural science itself in its highest aspects. The old physical monism of the latter half of the nineteenth century has passed away, and although in the first quarter of the twentieth century several attempts are being made to resurrect it, it is the opinion of the best men of science that the attempt is bound to prove once again a dismal failure. Helmholtz in the latter half of the nineteenth century showed how necessary it is at all times for natural science to verify its conclusions concerning the nature of the physical universe by turning to what can be known in the realm of a theory of knowledge. This conviction means no less than that a turn to the nature of *mind* is necessary; and this, in its turn, means no less than that the result of human enquiry to the meaning and value of the universe includes a contribution of fundamental importance made by the human mind itself by means of its a priori possibilities and categories as well as by means of the transformation of a physical universe into a mental one—a mental one which signifies that the physical universe

in the last resort is in reality what it means to *mind*. By means of *its own particular nature* knowledge and not physical realism has the right to say the final word in connection with what the universe is able to grant to man and what it means to him. Man in this way will come to look upon science as presenting to him an extremely valuable but not an all-sufficient view of the universe. But as his nature has needs other than those called forth in viewing the physical universe he will turn to those other needs as well and find in them a further and still deeper satisfaction than it is possible to obtain from the level of mind when only face to face with cosmic physical events and happenings—valuable as these latter are. The value for human life of these latter should not be overlooked. Mind is so constructed as to need the aid of the wonder, order, meaning, and beauty of the physical universe for its further development. But as already stated such a satisfaction is not all-inclusive. There is something surely one-sided in attempting at an explanation of a physical universe in itself (even if such an attempt were possible, which it is not), and leaving the meaning, value, and significance of such a universe as it exists for a human mind out of account. It is one of Kant's great merits to show the impossibility of a knowledge of *Dinge an sich*. This really for him meant that a human

being cannot know what exists outside him without using a power which exists within him. It is only to this power within him that the universe outside him is known. All this ought to be by this time a truism, but it is a truism which needs repetition when we find certain forms of realism raising their heads once again, and proclaiming with fervour the place of the mechanical and physical in human life as forming practically the whole of the reality of life and ignoring the work of mind in its transformation of physical reality into conceptual, as well as the work of mind and moral insight in the slow upward march of humanity from the dawn of history down to our own day.

It is certainly true that the patches of the universe which man comes into contact with have a significance for his natural life, and that these patches have certainly a reality outside his own mind. The mind itself testifies that there is a *difference* experienced in consciousness when an object is present and when it is absent. Such differences are partly physical and partly psychical. They compel man to infer a kind of duality between internal experience and external reality. But man is capable of bridging this duality and of establishing connections between these two kinds of reality. By means of this fact he is able further to participate in the life of both realities. His

body is a part of the physical universe, and this fact means much for him as, in so far as this physical world is concerned, he cannot live in it without his body. One root of his nature—the physical one—finds its existence and growth and pleasure in coming to an understanding with physical reality. And this connection, in its turn, reacts upon the other roots of his nature—roots which are conceptual, moral, and religious. Man's contact with the universe then raises problems in his mind concerning his place and his destiny in the cosmos. Much, as has already been pointed out, is given to warrant the continuity and the possible progress of his life; much, on the other hand, discourages him. It thus looks as if the universe can do a great deal for him but cannot do everything. He is unable to see clearly from a consideration of the abstraction of his own mental nature from the physical universe exactly how much or how little the physical universe is capable of doing for his destiny. This goes to show that the physical universe, viewed in abstraction from Thought as a system of external events, is incapable of answering *all* the demands of his nature. But it is evident that a comprehensve answer cannot be obtained by leaving out of consideration the portions of his nature which remain untouched by the impressions which proceed from the physical world. The indi-

vidual therefore is obliged (if he is true to *all* the claims of his nature) to turn to these other portions which supplement the partial answer given by the physical universe. Nature, much as it has granted man, has not granted him enough. It has given him inklings of cosmic significance but has come to a dead end and has passed the great problem of the meaning and destiny of life to the other, deeper claims and demands of human nature. Indeed, in the partial truths which the existence and meaning of Nature have brought forth a process of selection and rejection—of sifting chaff from wheat—had to be made. As we shall see in a later chapter this process had to be made by the deeper mind and conviction of man, and if it had not been made the mental and spiritual gains which have already accrued would not have entered into the sphere of human society and civilisation at all.

Much of what Nature has contributed is of value to man; especially is this so with regard to his physical welfare and with regard to the contribution of the physical to the conceptual, and, finally, to the realisation of the conceptual in Personal Experience. What then is left for man but to carry to a higher level of understanding and realisation the impressions which are made upon his whole person-

ality by the physical universe? These impressions have now been translated into concepts, and these concepts by means of their own inherent power have made a contribution of their own to these impressions that have come from without. The impressions plus mental reflections upon them have carried the individual to a reality which is of a "dimension" other than the physical. Now we are face to face with conclusions of Thought, and now, too, we find that the conclusions have become man's own possession in the form of conceptual interpretations of physical reality; and in the last resort, Personal Experience at a still higher stage—within the third dimension—has realised them as an actual portion of itself. As the material here upon which Thought is directed is the physical universe itself—*i.e.* the physical universe as *known*—Thought becomes convinced, when all is taken into account, that something cosmic and spiritual is imbedded in the nature of man, and that it is possible for man to carry ever further the evolution of his own soul. This is at the start an *idea*, but it is an idea formed by means of the impressions made by physical reality upon the observant mind. But when the full significance of the idea is realised the idea itself filters to the depth of the soul and becomes a trust, a conviction, a certitude as well

as a faith in the possibility of the continuous development of these deepest qualities of human nature which have now suddenly sprung up from a state of dormancy to a state of mental, moral, and spiritual activism.

CHAPTER VI

THE PLACE OF THOUGHT IN PERSONAL EXPERIENCE

In the previous chapter it was noticed that much of value may be obtained by means of the objective, cosmic attitude of mind, but that all this had for the time being left out of account some of the most important needs and possibilities of human nature. Indeed, Thought itself was *not directly* concerned with the meaning, value, and significance of its own content, but with the objective reality of Nature. It was legitimate for it to be so, as its object for the time being was the external world in itself and in its own meaning. But the moment Thought became aware of the relation of Nature to Man not only as a physical but also as a mental and spiritual being it turned to its own content, and the reality of Nature receded to the background. The object of Thought is now its own content. It leaves Nature for the time being to itself and examines its own nature and its impressions. These impressions refer partly still to a physical reality, but this reference never includes more than a certain number of ingredients contributed by physical reality. The other ingredients

are supplied by Thought itself. They are its inheritance as possibilities and later become its acquirements as actualities. They have supplemented the naïve view of objective reality, and they have conceived of that reality as a process capable of further development. This further development is now to be found in the conclusions of Thought. The mind has now become aware, at a certain stage of its own inner development, of a reality of its own and of laws of its own. It is not stated here that in this process of Thought physical reality is to be dropped for ever. There is no need for it to be dropped perpetually, because the time for the extraction of new meanings from the universe is always present. There is also no need at times to drop the impressions of physical reality within Thought itself because, as already shown, these impressions are not all-inclusive, but, in so far as man's life and destiny are concerned, they point to their own completion in the further work of Thought. But there is a need for Thought to be true to, and to carry further, its own inner claims and demands. This is only possible for it to do by leaving the realm of physical realism and its relativity. Thought has to feel that it is subject to the demands of the physical world only in the degree in which that world subserves some particular purpose which Thought has in view.

Thought knows the meaning of things by means of its own inherent power. It is aware of its own laws; it is capable of "shuffling the cards" of physical existence and of rearranging them in accordance with laws of its own. It knows that it is right in doing all this because gains which have no counterpart in the physical world have accrued, and the value of these gains to Thought is a proof of their reality in the universe of "second dimension" which Thought has now undertaken to create. The objects now present are conceptual, and, let us repeat, have no counterpart in the physical world. Therefore no comparison of conceptual with physical objects is possible at all. In the conceptual—on all its sides—we are at the beginning of a new kind of world which, therefore, is unfolding a new kind of reality. Such a new world has to be designated *transcendental.* It is not a world which has its objects in Space, and even Time on its "clock-work" side cannot connote or contain it. And every other kind of Time is Eternity. In other words, the concept is in itself, in its own meaning, a reality with an existence or subsistence of its own though on its lower, initial sides it has portions of contents which have *references* to an external world. But it is well to bear in mind that the references themselves are conceptual contents pointing to an external world

of matter. This content of the concept as it unfolds more and more in its interpretation of anything becomes further and further removed from objects in Space and Time. Even in its initial stages the concept, as has been shown, is partially self-subsistent and independent of the external world and even of the ordinary, natural life of man. Far more does the concept gain in comprehensiveness and transcendency as the meanings of its own content, laws, and reality unfold. Thus it creates and constructs an inner world of its own, and this creation becomes more and more the Norm by means of which the individual selects, rejects, shifts up and down, and values all the material that is presented to him. All this is the work of the concept as it unfolds in the personality of the individual who labours to work out the implications of the concept itself. But many of these implications ramify far beyond the individual and cease to be private possessions of particular persons. History, in its presentations of the growth of mentality, civilisation, morality, and religion, shows the presence of the work of ideas, often originating in individual minds, as having become an atmosphere of a whole community. And this constitutes one of the chief lessons of History: it teaches us that events and ideas have a communal, over-individual significance—a significance which may

determine the whole orientation of groups and even of nations for generations. The reality of such life-systems, as they have been termed, is not laid in any physical thing, neither is it the property of individuals alone. All we can say of it is that it subsists as a reality of the common spirits of man in the realm of an over-world. This reality has *no place* in which it exists, and requires no such place. It is not a *thing* but an ideational reality. We can see its effects in the mind of the individual and of the race; it seems something so ultimate and so intimate at the same moment. Yet it is one of the most puzzling problems of Metaphysics to give an account of so significant a factor in the history and evolution of man. On account of this difficulty there has been a tendency in so many of the philosophies of the past—and the same is true of the present as well—to ignore the reality of the contents of Thought as an individual and especially as an over-individual possession. When an affirmation is made—an affirmation or a series of affirmations—sufficiently strong to grant the content of Thought a reality, man enters into a transcendental world. I have tried to emphasise this need in another place.[1] "The plea which this Paper

[1] "Some Implications of the Concept" (at the International Congress of Philosophy, in Naples, 1924), soon to appear, published by Messrs. Williams and Norgate, Ltd.

attempts to bring forth is that the non-physical implication of the concept has a range beyond physical objects, and that it means either a mental interpretation of a physical world or a transformation of a physical world into a conceptual one. And this is the inevitable result on the very level of knowing objects in the world outside. The *Sein* (Existence) becomes in some form or other a *Wert* (a Value) when the mind begins to work upon any external object. This aspect has been pointed out in an admirable manner by Dilthey, Windelband, Rickert, Cohen, Simmel, and others. Such writers show that by means of the concept in its work upon material things *another kind of world than the physical emerges into existence.*

"What conclusion are we to draw if this is true—and it is the truest thing we know at present concerning physical reality? It is the conclusion that the meaning, value, and significance of the concept should be taken in their *entirety*, that the content of our deepest and most comprehensive ideas and ideals should be objects of reflection, meditation, and conservation. As things exist, often the most comprehensive meanings of ideas and their orientation towards higher directions are smothered by the continual presence and pressure of physical objects and events. No fair play is given to mental creation—as *mental* creation; the external object

or the after-image object is allowed perpetually to interfere and to drag down the idea from the level of its own self-subsistence to the level of, in the main, an appendix of a *mere thing*. It is not said here that the mind should shut out the world and make its eternal abode in the realm of ideas. That eternal inheritance is not ours as yet. All that is meant here is that the mental creations of Thought should be viewed as a further development of meanings and values beyond the range of anything revealed in the physical universe. As much attention at least should be given to the *mental* as to the *physical* implications of Thought. The result of doing this would mean the possession by man of a real view of the universe—spiritual in its nature. This view of the universe and man would be, of course, incomplete, but it would prove of enormous significance if we dwelt in ' intellectual sympathy ' (to use Bergson's phrase) with the self-subsistence of our most significant and most inclusive Thoughts, and take them as realities in what they mean as interpretations of portions of physical reality in conceptual terms and of conceptual reality in its further development away from the world. This kind of work is impossible of accomplishment without constant concentration of attention upon the emergence and evolution of the Idea."

It has to be emphasised that to know *about*

objects, whether such objects be physical, mental, moral, or spiritual, is not the same as realising their meaning and value as an actual possession of life. A move is made in this direction when the *best* in anything is looked upon as a best that has possibilities of becoming the most intimate possession of the individual himself. Man is on the way to accomplish this when he views his values in totalities and not in their fragmentary aspects, and when he sees them in their own light existing or subsisting on their own foundation in that mental universe of the "second dimension." Further concentration of attention upon the values will even transform their immediacy into a realisation that can mean nothing less than that the individual at last has actually *become* what he previously contemplated. There is no terminus even here. But the melting of the ideas in the realm of Personal Experience has enabled man to settle for ever the orientation of his destiny within the realm of the universe of the "third dimension." In other words, the deepest that is within his nature has come to an awakening and can never again return to a state of continuous unconsciousness. Much as we are in the dark in describing what is happening here I think it is allowed by Metaphysics to state that something spiritually cosmic has now entered into the conscious life of man. The content of this is partially

conceptual, but only partially in the ordinary sense in which we use the term "conceptual" on simpler levels. The new knowledge, which is beyond ordinary knowledge, in its conceptual form, is conscious that at least the beginning of a cosmic, personal, spiritual reality has now become a Personal Experience and that the content of such Experience is conscious of an eternal foundation for the personality. Nature and Thought have led us into this strange land. How can it be a land of dreams or illusions? Is it not towards such a Personal Experience we have been led all the way? If we had remained on the journey at the close of the contribution of Nature the Experience would never have come. And if we had remained even at the conclusions of Thought as these deal with our knowledge of the external world the *Unmittelbarkeit* (the Immediacy) of the Experience in its cosmic significance would have been absent. What are we to do then at this level of Personal Experience but to affirm and re-affirm our cosmic teleology and destiny, as well as the infinite reality of the glimmerings of an ever more glorious "beyond" that come to Personal Experience on this third level alone?

I must now turn to the elements present in Personal Experience which are not to be found in the same way in the realm of Thought. It has

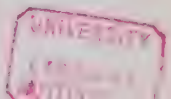
already been shown that Thought makes its contributions to Personal Experience just as Nature makes its contributions to Thought. It has been shown that Thought transformed the contribution of Nature by making it conceptual and by melting it into something else by means of its own power of interpretation. Thought brought forth qualities of its own which increased and heightened the transformation. Thought, in a word, read more meaning into the world than the sense-impressions were able to furnish, and this added meaning has been the main cause of the scientific interpretation of Nature as distinguished from a naïve interpretation. The claim made in this chapter is that a further contribution can be made by Personal Experience than was possible to be made within the confines of the conceptual domain alone. I have already referred to the greater *immediacy* found on the level of Personal Experience than was to be found on the level of Thought. What more does this immediacy include? It includes a certain inwardness and warmth not present in the same degree on the conceptual level. I admit that there can be a good deal of inwardness and warmth sometimes on the conceptual level as, for instance, when after seeking for many laborious nights for the appearance of a new star the astronomer is suddenly rewarded by the actual appearance of

such a star. He is (I should think) all aglow with enthusiasm, and is almost ready to dance with joy at the discovery of the long-sought-for object. But the state which the discoverer is in cannot be interpreted by means of purely conceptual terms. Something is now present which was absent when Thought was investigating its object. The only answer, I think, that can be given is that *quest* has at last turned into *fruition* on the level of Personal Experience in the life of the astronomer. Thought has realised its aim; it has reached its goal; the effort has now been transformed into an enjoyment of life. There are some attempts in vogue to-day to take enjoyment out of this unique setting and expand it so as to include what is conceptual but not what is purely immediate and personal. I am inclined to believe that this is a mistake, because it means dragging down an experience which includes personality at its centre and in its core to an intellectual level alone. The state of the personality of the discoverer includes infinitely more than a certitude of the reality of a newly discovered physical object. It includes the discoverer and his goal as being together whilst previously they were apart. The discoverer now *feels* this oneness; he gains new confidence in his own power; he determines—and the determination originates in his will—to dedicate himself anew to still further

quests of extracting some secrets out of the cosmos. Thus each quest leads to fruition and each fruition to some further quest. The quest is often a conceptual puzzle; alternatives present themselves, and the discoverer often follows a false scent and gets into blind alleys. At last he may hit upon the right track and the solution of his problem is found. Hidden energies, either calm or active make their appearance from a source which includes the deepest within human nature, and new added energies are actually given to intellectual forces. These contents at the deepest level of all—that of Personal Experience—give the individual a warrant that Nature yields of her secrets step by step, and that Thought penetrates into ever greater darkness and finally emerges into ever greater light. We are certainly here at a height beyond the realm of comparison and understanding of objects although these qualities had to be present and had to operate before the realisation and the joy could take place. This level of Personal Experience when it has transmuted material of great value with regard to man's destiny is a factor of enormous significance. It must be termed once again the factor of cosmic spiritual life as a whole.

When the content of Personal Experience is surveyed at its deepest level it is found to be, I think, neither perception nor concept, but " some-

thing " which includes elements of both, and, what is of importance to remember, includes in addition the most original and primeval energies of man. It has to be designated as a new cosmic power which comes into existence at this particular level alone. It can be said at least of Personal Experience, when the deepest has come to an awakening, that it now gives man a direct, immediate, and intimate access into the heart of Reality which had hitherto been unattainable. The affective side of human nature is touched in a unique way; the whole outlook on the universe is changed; a certitude and warmth are present which accompany life in all the devious paths of its pilgrimage through this world; a spiritual atmosphere seems to have come into existence whose exhilarating nature surrounds man when he is face to face with calamities which would otherwise have hurled him into utter despair. All this and much more are matters of fact in the lives of so many people. And they are present not only in the lives of spiritual geniuses, but also in the lives of obscure persons entirely unknown outside their own village or town. Such people have been the " salt of the earth ": they have made, by means of their lives, contributions of incalculable value towards the conservation and heightening of spiritual values as these values are found in the realms of civilisation, morality, and



religion. I have hinted already that only a person lacking in these qualities of Personal Experience can look upon them in others as wild and incoherent dreams, phantasies, or delusions. For these qualities, in the last resort, are the qualities which have made our world what it is to-day; and our world would stand higher than it now does if the possessors of such Experiences had been more numerous. It is by the multiplication of adherents to such a view as is here presented that it becomes possible to create a world of values which is cosmic and spiritual in its nature and significance. And if the trend of what has been stated in this volume is correct it follows that it is by means of such an Experience as is presented by the best Thought that the permanent and genuine evolution and blessedness of man can be found.

It is admitted at once that if this view is merely looked at from an empirical standpoint it seems meaningless. It is meaningless outside the *centre* of Personal Experience. It is at this *centre* alone that it obtains meaning. It has to be created before it obtains meaning. There are some (perhaps many) people with intellectual equipment who judge of what is happening at this *centre without having ever been there.* Witness, for instance, the books that have been written and the criticisms that have been levelled at Personal Experience on its

religious side. Religion and all the highest values of human nature are judged by many by their origins and by the physical " baggage train " which accompanied their origins. But in many respects the content of these *now* is not the content of their origins in its physical wrappage, but is a content of Thought transmuting itself into the affective and active sides of man's nature and coming into contact with demands and needs which can never be satisfied by merely *knowing* them but by filling them with material of cosmic value and significance. Individuals who view the possessors of Personal Experience in their quest after eternal truth as beings inferior to themselves intellectually are people who have brought their own evolution to the end of its tether at the goal of the concept on its empirical side. They have made up their minds that there is no further goal to be reached. Perhaps the same was said by the savage before his successors passed from the realm of sensation to that of the concept. It seems to me that it was a consciousness of the necessity of passing beyond the concept that was present in the minds of such thinkers as Schopenhauer, Nietzsche, and William James. It is present too in the writings of Bergson and of certain Pragmatists. All these thinkers do not underrate the value of the concept. What seems clear in some way or other to them all is the

fact that Thought is an intermediate state between sensation and spiritual experience. Thought actually points to, and longs for, an Experience other and more comprehensive and significant than its own. Schopenhauer's need of a denial of the present universe did not mean the blotting out of all existence but the creation of a transcendental world whose *details* are not yet known, and never will be fully known until we are there. Nietzsche's demand for the revaluation of values and his call for man to transcend himself and see himself as a bridge and not as a goal-post is idealistic and even spiritual through and through, and shows that outside the world of Will and Personal Experience at its deepest level all our knowledge is a knowledge of phantoms. It is at the *centre of Experience* that Reality in its cosmic sense begins to become the quest and the ever greater possession of man. Bergson's intuition is on similar lines. It is by "ruminating," "by chewing the intellectual cud" (George Meredith), that the process of spiritual metabolism begins and continues to do its work of transformation. The concept has penetrated into Personal Experience and is lost and found there as the river is lost and found in the ocean. William James proceeded in a similar manner. He was great enough to know that constructions of a conceptual nature, even if they are extended to

Infinity, Eternity, and the Absolute may leave us cold—as mere spectators outside the *centre*, as mere lookers-on or hangers-on at a " game " of infinite significance and not as participators who throw into oblivion the irrational, wild elements of the universe and launch their boat upon a stormy, uncharted sea, *feeling* at the *centre*, in the depth of their nature, that the enterprise may very well turn out to be a tremendous success. James's originality was due in a large measure to the presence of this Personal Experience within himself. Schiller has also made important contributions in the same direction, and his first work—" The Riddles of the Sphinx "—is a work of the greatest merit and moves on lines whose significance has not yet been sufficiently appreciated. Many other names could be mentioned, and I have taken the above at random. The conclusion that forces itself on us then is that we are placed on this earth in order to scale from height to height in comprehension and realisation of all the values which can satisfy our nature. We are here in order to understand that our nature unfolds itself differently at different levels. As long as we are here we are obliged to live at the levels of Nature and Thought, but we are obliged at times to " ruminate " in the light of all this on problems concerning our life and its cosmic spiritual destiny. And the oftener this is done the more can we

approach the *spiritual centre* of our being where with Spinoza we may view things *sub specie æternitatis*. We can close this chapter by pointing out that no one has a right to pass judgment on what happens on the plane of Personal Experience unless he has tasted it himself. Thought, as we have already seen, is totally different in its nature from a Thing, and Personal Experience on its spiritual and cosmic side is totally different from Thought as found on its working levels concerning Things. I hardly need to repeat that Thought when it broods over itself and its own logical and metaphysical meanings and values is on the verge of being born into spiritual experience. The next step of bringing it to the still dormant deepest needs of man melted Thought into these needs and aroused the whole nature to the consciousness of its oneness with a spiritual universe. We commit no blunder then when we attempt to pass from the periphery to the centre of things, but are attempting to be true to what seems to demand satisfaction in the depth of our nature. Far rather do we seem to be placed in a cosmic current, or as Augustine designated it, in a realm of being beyond Thought, and are starting on a voyage to unknown lands and through perilous seas. "It may be that the gulfs will wash us down; it may be that the gods of the past will rain upon us brimstone and horrible

tempest. But he that is with us is more than all that are against us. Whoever keeps his ear ever open to duty, always forward, never attained, is not far from the Kingdom. The gods may be against him, the demi-gods may depart, but he, as said Plotinus, 'if alone, is with the Alone.'" [1]

I shall try to show in the next two chapters the presence of transcendental elements in Personal Experience and point out their importance and significance in the fact that these elements have no analogies in the physical world or even in the realm of conceptual particularity. And still they are the final issues of Thought. They point to a world of their own—a world, as we have already seen, that can become the possession of man in the depth of Personal Experience.

[1] "Lectures and Essays on Natural Theology and Ethics," by Wm. Wallace, p. 210.

CHAPTER VII

THE PLACE OF THE META-PSYCHOLOGICAL AND THE META-LOGICAL IN PERSONAL EXPERIENCE

It is true that in dealing in previous chapters with the work of Thought in its possession of material by means of the senses from the side of Nature, on the one hand, and with the work of Thought, on the other hand, in handling its own material we were dealing with problems of Psychology and Logic. But, in the main, the dealings were confined to a particular purpose, *i.e.* the purpose of attempting to show how human knowledge passes from a naïve view of observing the external world by means of the various senses to a conceptual view which includes a further interpretation and valuation of the physical material than was possible on the sensuous level. The attempt was made further to show that the conceptual goal does not constitute a terminus if the *whole* of man's nature is taken into consideration. Consequently an attempt was made to show that the conceptual material was further transformed by coming into contact with deeper needs and demands of human nature than were present at the conceptual level. The conclusion was arrived at that a Personal Experience was gained in which

conceptual elements were found transmuted into the deeper needs and demands of man's nature by means of which life gained in intimacy, warmth, illumination, certitude, etc., in connection with its own deepest relation and significance with regard to the physical universe and with regard to the "spiritual" universe that had now come into existence within the individual's own nature. It is not out of place in this chapter to examine some of the recent contributions of Psychology and Logic in order to see whether there is a further verification for many of the statements made in previous chapters. Are we warranted in face of the actual meanings of things given to us to-day by Psychology and Logic to pass beyond both to the more idealistic and comprehensive forms which both partially exhibit? And do both exhibit the presence of a "world" which does not exist in Space and which is not entirely entrapped in Time but which has its own reality in Thought, and, deeper still, in Personal Experience? I think that the most fruitful and universal developments of both these branches of the Mental Sciences give us a warrant of the reality of such a "world of spirit." Both sciences have as their goals elements of a meta-psychological and a meta-logical nature.

Every science—physical and mental—cannot be confined to a domain of its own and railed-in so as to

have no exit to other fields. It is pure dogmatism to conceive of any such thing as a *confined* science or philosophy. Each science can do no more than deal with small allotments or patches of reality; and to conclude that the whole meaning and significance of the universe—whether a physical or a mental meaning—is present in any one or even any number of these patches is an absurdity which should be the possession of no individuals outside those who live on the level of the naïve mind alone. But there may be, unfortunately, a *naïveté* on the grounds of the various patches as well, and a stubborn unwillingness to look beyond one's own particular plot. It is not said here that other people's plots should be to them as significant as their own, but there is much to be gained and nothing to be lost by a knowledge of the existence of other people's plots as well. The universe is infinitely many-sided, and all possible standpoints have to be taken into consideration in its ever more complete interpretation. And, besides this, it has to be taken into account that real connections can be established between individual patches of the universe—patches which can become so extensive as to enable the individual partially to complete the actual curve of the universe he has already formed by means of connections more and more comprehensive. Certainly the vastness of the universe prevents any

individual from viewing it physically at once as a whole, but Thought is able to bring fragments to a central point and to deal with unities and totalities in a comprehensive and conceptual way. These unities and totalities, as the result of the constant striving of Thought, become more and more comprehensive until a conceptual interpretation is given to the universe as a whole, and the further development of such a comprehensiveness can proceed without ever coming to a limit. Thus, on the one hand, the partitioning of the various sciences serves but a particular purpose and, on the other hand, a gateway of exit can be found which enables us to pass from a particular interpretation of portions of the universe to its interpretation as a whole. So it is also with regard to Psychology: there is more than one standpoint from which its subject-matter can be handled.

It is impossible for us to conclude that Psychology is a mere appendix of Physiology. The very fact of the presence of mind in the body shows this. And it is impossible to complete the study of Psychology by forming various theories of the various forms of relations of mind and body. It is, further, useless to consider that the science is exhausted by giving a history of the various psychical and mental processes from sensation to ideation. All this work is of great use and significance to the

understanding of body, mind, and the history of mental processes, but it is not enough. We have as much warrant in investigating the nature of mind in its work upon ideas as we have of investigating it along the pathway it takes until it reaches ideas. When the level of ideas is reached the mind does not stop working: it works really on a much more elevated scale than on the preliminary levels investigated by Psychology. It works on a grand scale in relation to man's place in the cosmos and to his eternal destiny. The emphasis is to be laid on the fact that the *mind works* for further illumination with regard to its own nature and possibilities. On the lower levels of Psychology the mind was working on all kinds of material—useful and useless for itself. But it was not working upon the material with the direct object of utilising it for itself outside the realm of the practical life. But it dawns on Mind that its own material can be used for other purposes as well. A new beginning is now made. It belongs to a meta-psychological region, beyond the domain of ordinary psychology. Human insight on this meta-psychological level—which is the level of comprehensive Thought—finds the material within itself. Life is viewed now as a process which can move beyond the factual and mental into the realm of the timeless and eternal. The process has as its content logical elements—elements which

appear to constitute the very nature of spiritual reality. These elements at this stage may be designated as meta-logical, *i.e.* they are now what we deem as necessary for a further interpretation of Thought itself in its connection with the life of man. The meta-psychological elements show that the movement of mind and of the whole of life can proceed further and further away from the natural world. The meta-logical elements show the content of the material which can be used by man in order that such a movement may actually take place, and in order that the further evolutionary nature of man may become more and more of a spiritual reality. The meta-psychological and the meta-logical elements are thus interwoven in man's nature even at the earliest stage of his cosmic development. The former, in the main, deals with the processes of life itself, with its way of working, and with its increasing certitude of reaching ever higher goals. It deals, in other words, with man's will *i.e.* with that power of insight which sets the content of truth in motion towards the attainment of higher ends. The latter weaves all the time a content that is *ahead* of man's present realisation. The content is *conceived* as true, but it is *not realised* as a personal possession until the will begins to handle the content. The meta-logical tells man where he ought to go and what he ought to be; the meta-psychological on this plane starts him

going; he goes; the goal is reached; some new fragment of reality has become the man's possession in the very act of enjoying his " bread and cheese " at the goal. But he is called again, and he goes again, and thus he sees that life as content and process is something which *knows and moves ad infinitum*. It is not to be expected that these two modes work independently of each other. They cannot because they are complementary sides of man's *one* nature in his knowing-realising and realising-knowing states. We shall now turn to some of the elements present in this spiritual enterprise of man.

Elements enter at this level of man's view of the universe and of life which are present (whenever they are present) only in fragmentary forms in the transactions and experiences of the ordinary natural life and even of the ordinary, " punctual " intellectual life. From the very start the individual has from the side of the universe, in spite of the presence of many discrepant elements, the consciousness of a *teleology* in it. In other words, the observer becomes aware of a process in things which seems to work in a dumb kind of way towards producing something new and unique. This has actually happened in the history of the physical universe and we might see that it is happening *now* if we are distant enough in time or space (or in both) to view it. We have no means of knowing but dimly *how* it has

happened until we arrive at the level of Life. Still it has happened and we are obliged to face the fact. The universe has proved itself capable of doing *what has actually been done*. When we accept this statement we are further obliged to see that each *new and unique appearance* in the universe contains within itself a still greater potentiality of teleology or purpose than was present to the senses or to mind in any *prior appearance*. *Life* has elements of reality and of possibilities which are not *visibly* present in what has preceded the new emergence. And some of these prior elements are present as wrappings even of Life itself, and form connections and relations of the closest possible kind with Life itself. And the same may be said of the appearances on the various levels of life itself until we arrive at the presence of man and his mind. All this has been produced by the universe itself in (what seems to us) a dumb, blind, and unconscious kind of way. At least that is how evolution appears to us. But even this does not mean the absence in the universe of what is to be found at the highest goal already attained. A Newton, a Kant, and a Hegel had to sleep in order to live, and very probably they lived a life in their sleep as foolish and disconnected as that of myself and some of the readers of this book. Still *all* that was present in them when they were awake was somehow present in them whilst they

were asleep. But very few of the *higher* elements operated in their sleep and their dreams were not superior often to the dreams of savages. May not something similar be said of the universe—that it is a sleeping reality coming to a very gradual awakening. Indeed, the awakening seems so slow when viewed by the span of individual human life as to deserve hardly the name of an awakening at all. But if you increase the span of time the awakening becomes visible and conceivable. Man with his mind has actually arrived. It seems to me in viewing what has gone before him that there is some kind of a very real teleology in the universe, and that really it may be compared to a giant whom it is difficult to awake. As already pointed out, the work of carrying further the realisation of the reality which the universe has already attained is now assigned to the *highest form* of reality already produced, *i.e.* to Thought. In producing Thought the universe produced a quality unique ; and the work of carrying reality to a *further* stage of development is a task to be undertaken by Thought itself. However difficult then it is to establish scientifically a complete theory of teleology in the physical universe it is easy to do so in the case of Thought as incarnated in man. Man actually finds teleological necessities and demands within his own nature. In other words, whenever Thought is operative at its deepest

level it produces experiences which are partially tragic, partially happy and satisfying, and partially teleological. These experiences are partially tragic on account of the dualism of our nature. One side belongs to the physical world, and this side has many enchantments in the realm of the physical. Certain satisfactions and pleasures are obtained in this way. Yet in the background of life something very real condemns the entire absorption of the individual into such a physical life and into such a physical experience. Had it not been for this kind of uneasiness it is more than doubtful whether man would ever have climbed to the levels of civilisation, morality, and religion—indeed, whether any *values* could have entered into his life at all. The fact that he is able to pass judgment on his physical absorption in " the world of the flesh " is a proof that he is already somehow above such a world and is meant for more than such a world can grant him.

Along with this tragedy of a being rooted in one world and only just beginning to emerge into another one, we find the presence of a satisfaction and a happiness not only with regard to what he obtains from the world in which his body and its needs are rooted, but also from the fact of the testimony of his mind at times concerning the possibility of ascending to the *new* world of Thought. In the world of

Things the Mind was the servant of the Body; in the new world of *Thought* the Body becomes the servant of the Mind. The moment this happens something of the purpose or teleology of his life becomes a necessity to him. He now sees that he is an explorer, that he is meant to use the best meanings and values which his own mind presents to him. It is certain that at this initial level he feels the necessity of some kind of emancipation from the " beggarly elements " of the physical world around him and within him. Dimly as yet, not in space and not entirely in time, but in himself he has a conception of a distant finally-valid Telos. He does not find this in the physical world—the world that is already ready-made—but in a world somehow to be *created* by himself with materials near to his hands.

Man is thus placed before a great alternative—indeed, the greatest alternative that can ever happen in his life, and the whole evolution of his soul depends upon whether he chooses the right kind of alternative or not. On the one hand, he is offered the semi-animal existence from which much of him has emerged, whilst, on the other hand, he is offered a life which will include the further development of the final contribution which the universe has made, *i.e.* Thought and Personal Experience and all they include and can include in their further ascent. Closely connected with this semi-animal life is the

life of intelligence, *i.e.* so much of intelligence as is needful in connection with the handling of material elements necessary for life's earthly existence. The decision which of the two alternatives he will take has to be made by man alone. Taking it for granted that he takes the higher alternative and is determined to tread on the new road, he finds material for the journey close at hand. He becomes conscious that he is meant for more than he has already attained. The teleology of the universe has given him some clue to this. The teleology of Thought gives him still greater clues. He may not be aware of "God" as yet, but still he is aware that what is now leading him towards a goal more and more *unlike* the natural world and his own natural life constitutes a reality which exists *beyond* the physical world in an infinitely greater degree of value and significance than anything that exists in the natural world. He is aware of the presence of something of this Reality already within his own mind and will and affections, or else how could he become aware of the teleological nature of his own thoughts and experiences at all? He does actually know that it is towards such reality Thought can tend. Something of the existence of this Reality is already present within him, and it is this which he is actually using on his march. It cannot be said that all is purely subjective, for, as already pointed

out, the fact of a teleology of some kind in the universe had made some kind of contribution to the teleology of his own Thought. And the teleology of Thought, in its turn, has its *objectivity:* it has this objectivity in the fact that in order to frame it Thought had to "dot" the hitherto undotted portions of the curve of possible human existence. There is also an *objectivity* present in the very nature of Thought itself, for it presents a content, meaning, value, and significance which is far more sweeping and comprehensive than anything that is the ordinary possession of the individual. Every step travelled upward brings with it a realisation within Personal Experience and thus becomes personal and subjective, but at the same time every step upward involves that which the individual cannot call his own as it all seems to be present in a universe of its own—a universe which includes Thought and all that follows from Thought. Most of the idealistic thinkers of the past and the present are agreed on this point, and there is no need of amplifying the fact of the objectivity of transcendental Thought. It is the individual's own creation only in so far as the individual creates his possessions from materials within and without which are already in existence. This is true of the individual's achievement in the world of Nature and in the world of Mind.

The presence of this *teleology of life* may be

witnessed in the creation of all human values. Take, for instance, the idea of *Rights*. Rights are not sufficiently explained by means of an enumeration and a description of the factors that had entered into the conception from the side of the physical environment. These factors are, of course, important, but they do not constitute what we mean by Rights. Neither is the factor of the individual's own subjective idea sufficient to account for the idea of Rights. Rights have obtained their meaning and validity by the formation of concepts which explain individuals *in their relations to one another*. These concepts of the relations of individuals to one another in their thought-attitudes and will-attitudes constitute an over-individual reality, and it is on such creations of over-individual realities that civilisation and all it entails up to the domain of religion are founded. The fact is the same in every domain where thought-attitudes and will-attitudes are to be found. Such over-individual realities are present more or less in all normal minds. A meta-logical reality thus comes into existence and it includes Norms, Standards, and Ideals which judge all individuals and all individual acts. Such a Reality has an undisputable objectivity beyond that of the individuals to whom it applies. It has its objectivity within a transcendental world of values, and it is impossible to locate it in space

or to confine it within the clock-work meaning of time. Rights have now become an End and not a Means, and they have come also to possess an absoluteness and autonomy of their own. How far removed are we here from the world of *facts*. The most universal logical conclusions concerning the meaning of the life of man on the lines of its upward development have landed us in the domain not of *facts* but of *principles*. There is nothing quite analogous to these principles in the world of nature or in the world of *ordinary* life, although in both we do perceive the beginnings of these principles in the togetherness of things. The various forms of meta-logical realities which are present in human thought now form a transcendental world which becomes ideals for man to reach. Between these ideals and the ordinary life there lies often a great interval. Man is often painfully conscious of this interval but he knows that in the ever greater self-realisation of these ideals lies his true being. He is conscious, as soon as efforts of will after a realisation have begun, that not only has life become *more* than it was on the practical level of daily routine, but also that *a life other than the ordinary one* is beginning to unfold within his Personal Experience. When we look at the matter in this light of transcendental Logic and Psychology we ought to find nothing unnatural or alien to the deepest demands of human nature

in the Christian religion, especially in its nucleus. I cannot possibly see how anything in meta-psychology and meta-logic can contradict this Christian nucleus, or in that case any religious nucleus which places spiritual realities as the Norms of life and which shows the possibility of the realisation of such Norms by the individual. But we shall postpone the consideration of this matter until the final chapter.

I think then that we have reached a stage in which it may be affirmed without the least doubt that human life, when it becomes conscious of being re-born into a transcendental world of Thoughts and Values, finds a *spiritual foundation* for itself. The contribution to the creation of this *foundation* was made by the universe by means of the final conclusions and results of Thought and Will—a contribution which included no "ready-made" inheritance but, at the same time, included an inheritance of a spiritual kind with unbounded possibilities of unfoldment and creativeness imbedded within itself. How far is all this removed from the relativity of our life as connected with the physical world or with the ordinary daily mental routine! If our reading of the meaning and value of the furthest conclusions of Logic and Psychology is correct we are in the realm of *absoluteness* with regard to the significance of human life when it moves in some such way as

has been depicted in this chapter. This *absoluteness* has been brought into being by the deepest nature and demands of Thought in its presentation of a Reality which has now partially split off from the physical reality of the universe, and which will further split off when the phenomenon called " death " takes our body away from us. It is certainly already a splitting off in connection with *the greatest essentials* of human life though not with regard to the least essentials. We must still live the physical life by physical means, but the *absoluteness* of the new kind of life has relegated the physical life to a secondary place, and man can patiently wait for the complete splitting off of the body from its spiritual absoluteness. This, I believe, is no fancy or a speculation without a bottom to it: it is the positive which the *universe* in the first place and *man* in the next have contributed towards the creation of spiritual reality.

I have already pointed out that such a conception of life has no meaning on the *periphery* of life but only at the *centre*. To enter this centre involves the labour of understanding the meaning of transcendental Thought and of calling to our assistance the deepest forces of our nature for the realisation of the non-natural ideals presented by Thought. The work therefore consists of constant *knowing* and *doing*—of constant investigation and realisation. We

return then to the same point as has been often previously emphasised, viz., that Thought is realised more and more in man's deepest being or Personal Experience.

Religion presents something similar to what we have tried to unfold, but unfortunately, on the whole, writers and teachers of religion present no "grounds" of religion which seem to be imbedded in the very nature of the physical universe at least in a semi-quiescent form. The result is that Science and Philosophy go their own way, and Religion goes, in the main, on quite a different pathway. Both Philosophy and Religion were in the Middle Ages like two trains running on parallel lines. Later on, in the beginning of modern times, the trains came to a junction and separated, and to-day they are practically out of sight of each other. In modern times there have been remarkable exceptions in such great thinkers as Kant and Hegel, but with these few apart the above statement holds true. The result is that man's nature, with its demands and possibilities, has been divided into different isolated compartments, and the passage from one compartment to another has become increasingly difficult. It is regretful to think that the walls of partition have often been raised by the advocates of religion, although often, too, the advocates of Philosophy have been unwilling to follow the implications of Thought into

its highest transcendence and universality, but have remained satisfied with the applications of Thought to the behaviour of objects in the external world and to its place in the "punctual," practical and analytical life of man. There is a call for both sides to return to the junction. The thinker has to grant a subsistence and foundation to Reality at its furthest possible goal, and the religious teacher has to find a warrant for the "grounds" of his speculations in the implications of Nature and Thought as these are found in their purest transmuted form in Personal Experience as spiritual self-realisation. This is the most significant "union" that is needed to-day, for the union of various religious Denominations, even if it came into existence to-morrow, would leave the real problem untouched. Man's deepest nature cannot be touched at all by finding a lowest common denominator for theological speculations and forms which are alien to men who are conversant with the deeper meanings and contributions of Nature and Thought to the Spiritual Personal Experience of man. But when man is trained to understand and to realise such meanings and contributions he is trained in finding a footing in a spiritual world, and *his whole nature* is in operation in the process. Consequently man cannot deny the validity and truth of religion because it is to such a result Nature and Thought

actually point. He would thus have to deny the whole rationality of his own thoughts and experiences before he could discard the real possibility of some real genuine form of religion. It may be answered that the human world is not ready for such a presentation of a world-theory and of a life-theory as is here depicted, and that speculative fancies, myths, and traditional ceremonies must be used as crutches for an indefinite length of time. Probably this is true, but portions of the views which I have tried to describe are possible for any person of average intelligence. The great interest to-day in problems of Psychology and in its message to man is a proof of the possibility of appealing to the deepest sides of a man of average opportunities and capacities in a way that is scientific and philosophical and in a way, too, that will transform human nature and will make it rest on proven spiritual foundations. The task is not so hopeless as many think. Placed for a good length of time in an atmosphere such as I have tried to interpret the individual—any normal individual—will find it as easy to " breathe " in it as on the grounds of the football field or on the seat in the cinema.

So far then we seem to have reached a spiritual foundation for the life of the spirit of man, and we have noticed that this foundation is so entirely different from the foundations of the natural life

and of the "closed" intelligent life. We must enquire in the next chapter what these absolute principles which constitute the Norms of the new kind of life mean, not only in themselves as viewed by the intellect, but also in the deepest Personal Experience of man. Thus we are in the realms of Metaphysics and History—realms, as I hope to show, of mental and spiritual Principles which carry further the work of transcendental Logic and Psychology.

CHAPTER VIII

THE PLACE OF THE METAPHYSICAL AND THE HISTORICAL IN PERSONAL EXPERIENCE

In the last chapter the meta-logical and the meta-psychological aspects present in Thought as *ideas* and in Personal Experience as *possessions* were shown as carrying us far beyond the physical world and the ordinary experiences of daily life. We were raised to a height of viewing human life in its relation to the cosmos, and of viewing further man's destiny as having started on a journey beyond physical existence and beyond the results of the understanding which clings close to objects in the physical world as these objects are revealed to that portion of mind which understands them. We have actually witnessed the presence of the work of Thought and Will at a level high above the level of ordinary life. It was the study of objects of Nature and of Thought which has led man to this transcendental level. He is then certain of his results because the bases of these results are objects in the external world or in phenomena whose meaning he saw within the relation of body and mind as well as in the very contents of mind itself. At the

level reached in the previous chapter man could be absolutely certain that he was moving further and further from the physical world and from ordinary experience of the events of that world as well as from the ordinary particular events and meanings of his own mind and will. Is he to stop where he is? He has already moved far away from physical existence in order to give a deeper and wider meaning to physical existence. At this level of the conclusions of the higher logic and the higher psychology something *new* still happens—something which means a further removal to a still higher level. There is no gulf at all to be found between the conclusions of the higher logic and the higher psychology and the next level which appears to be right in front. This latter includes the *Principles* which have come into existence and which now are seen to be demanded by the previous conclusions of meta-logic and meta-psychology as interpreting Reality in a still more comprehensive way than anything that had happened before. The higher logic and the higher psychology point to this possibility of a further interpretation of the universe and of life. The *contents* of the results presented in the previous chapter are capable of forming a theory of the universe and a theory of life now based on *transcendental Principles*. To unfold these Principles is the task of Metaphysics and History.

And to these two domains we now turn. The inherent difficulties of the subject-matter of both are evident to all who have spent much time and reflection over them, and it is certainly not possible in one chapter to do more than attempt to show some elements of profound significance for human life in the contents and meanings of the materials to be found within these two realms.

We shall deal in the first place with Metaphysics. The whole subject of Metaphysics has had an ambiguous history from the time of Plato and Aristotle down to our own day. But to-day there is a kind of general agreement with regard to its meaning and significance. Much could be said of the various forms of Metaphysics, some of which have even led to the denial of any form of it, and some to the basing of it on grounds and causes purely speculative—grounds and causes which had not originated as scientific and philosophical results. Doubtless in both cases Metaphysics is impossible in the sense of an empirical Science. But it is a recognised fact by men of science and by philosophers that a science of Principles is not only possible but necessary for the further interpretation of the universe and of life. We have seen all along (I hope) in the previous pages how we were led at each advance to views which presented the universe and life under ever greater *totalities*. This is only what is claimed

by Metaphysics on the still higher level on which we are now standing. We are now standing not on the level of the *details* of things or of the *particular understanding* which interprets those details. We are on the level of the *Principles of the pure theoretical conceptions of reason.* This means that the individual is not satisfied with the goal he has already reached. Although he knows that he cannot hope to reach the *an sich* (or the heart) of things still he is certain that his efforts to penetrate further into the unknown will reward him with a closer filling-in of the curve of reality on its physical and mental sides. The individual is still dealing with objects of Sense and of Thought, but he is dealing with them now in relation to their place and meaning within a *System of Thought.* At this level he is certainly in an over-sensuous world when he is dealing with such Systems of Thought, but he still finds that a world still unknown is in front of him. In spite of this fact regulative ideas unknown before and standpoints of a new orientation are given him which are far, far beyond the results of any of the results of the natural or the mental sciences. It is important to bear in mind that the results of Thought found at this highest level are not made up of speculative, mythological, or poetical conceptions. All is the work of Thought and all from the very lowest level was pointing in this very direction. The

trained mind that has proceeded to this goal has solid ground underneath its feet—the solid ground of physical existence and of theoretical reason.

Of course one has at this level often to turn to *Probability* as his guide. But that was often the case on the lower levels and had to be so as an initial orientation before truth and certitude could be reached. Some of these Probabilities turned out doubtless to be blind alleys, but the history of the discoveries of Science goes to show that the right road has been discovered in innumerable cases, bringing with it a reward in the revelation of some hitherto unknown secret of Nature. The story is the same in the realm of Thought exploring its own mental domain.

One has also often to use *Imagination* as a guide. But such Imagination is not a mere fancy—a mere impulse, blind instinct, whim, or caprice—it is the *forward view* of Thought depicting a conceivable but as yet not a real filling-in of the curve of reality. The false can be separated from the true by means of a signification as to whether the new comprehension fits in as a completion of the old. Thought can see whether this can happen or not as it can know whether a peg fits a hole. When the " filling-in " becomes a " fitting " the result means an expansion of the *principle* of interpretation of that aspect of reality that is under investigation. Through this

accomplishment of the work in any of its realms a new richness is given to reality which can become not only something known but also something felt and possessed by the deepest nature—*i.e.* by Personal Experience. This work of Thought does not only deal with its metaphysical principles in the realm of Nature, but with those also in the realm of Life. Thus alongside of a Metaphysics of Nature we find a Metaphysics of Mind or Spirit. Just as the scientist found it necessary to pass from particulars to generals, from fragments to syntheses, from details to principles, within the realm of Nature, so must the philosopher proceed in the same manner within the universe of Mind or Spirit. The latter cannot be satisfied with dogmas of various kinds, and there is no need for him to be so. He can pass within the domain of Thought to a similar height as the scientist passed. The scientist had to find some kind of points of contact amongst the various sciences, for such sciences dealt with no more than fragments of reality. Such fragments had to find points of cohesion and unity in some essential respects. These points of cohesion and unity had to be formed into a totality or totalities, and this process never ends if it gets fair play. Every new synthesis formed gives the meaning of a wider piece of reality, and there is no terminus to this process if man continues to unfold the possibilities of Thought.

The work of the philosopher is to take his particular branches and deal with them in the same manner, although they are not constituted entirely by the same kind of material as the material which composes the natural sciences. The details of Life have now to be studied by the philosopher; the mental sciences in their essential contributions which touch human life have to enter into totalities and principles. Thus they are hammered into Norms, Standards, and Ideals which in their turn become the governing and guiding *Principles* of Life itself. Life is thus seen to be as great a riddle as physical existence, and unless something happens to present it with Norms, Standards, and Ideals of the nature just enumerated it will remain for ever a torso. Its completeness cannot be found on the empirical level, and neither can it be obtained on the level of the mere understanding in its daily and hourly contact with external things. The history of culture and civilisation as well as of religion itself is enough to show the truth of all this. The life of man cannot get its deepest demands satisfied by the events which happen in Space and Time although these events do form jumping-off grounds to higher levels of being and existence. The Norms, Standards, and Ideals are *not* in Space and Time. They are, as already shown, in a world of their own dimension. Metaphysics has led us to this by means of mounting

from the level of particulars to the level of universals. It has already been hinted, and it cannot be over-emphasised, that such universals as constitute the Principles of Life are nothing imaginary or poetic or mythical, but are solely what has issued as truth and reality by means of the furthermost reaches of Thought—Thought as it climbed from the physical and psychical to the over-sensuous domain of the moral, spiritual, and eternal.

It is not my object in this chapter to attempt to interpret the contents of the various Norms, Standards, and Ideals which are presented to human life as its essentials. That is the work of text-books on Ethics and Religion. My main object is to show the legitimacy of the highest moral and spiritual *Principles* which civilisation and religion have already brought into the world. These contributions have become realities; they have been discovered, known, and possessed at least partially as Personal Experiences by millions of men and women in our world. Whenever they were known and possessed they changed the whole lives of individuals. Demands of life hitherto hidden sprang into activity and were fulfilled by the highest metaphysical Principles. Indeed, the natural, "punctual" man by means of the realisation of these Norms and Standards and Spiritual Values becomes the possessor of a metaphysical life. Such a man leaves, as often as is

possible for him, his empirical existence behind and enters into his new world of Spiritual Values. He does this because demands and claims of Thought as well as of his own deeper nature compel him now to do so. Thought convinces the individual that it is in this way his true, real life is to be found.

How is it possible to present such verifiable conclusions of Metaphysics to the ordinary mind? I do not know whether this will ever appeal to the majority of mankind. The loss must be incalculable if it will not. From long teaching experience in Philosophy and Religion amongst many different types of people I have become convinced that the work is not so difficult as is often supposed. Individuals—young and old—are at present to be found everywhere, though not in great numbers, intensely interested in the logical and metaphysical sides of life,and the progress which they make is often astonishing. Great changes happen, when once on this road, in their personalities. They come to see in this manner that Metaphysics and Religion are the revealers of the highest and most comprehensive forms of Spiritual Reality. Such individuals begin to see that the attempt here is not to explain the *known* by means of the *unknown*, but that we are led by the *known* to regions far beyond itself. They see that the *known* is organic and capable of an unfolding without end. And it is when this happens that

man feels that powers within himself are set in motion which never previously had been felt or expressed. Thus the influence of Metaphysics as the science of Principles, Norms, Standards, and Values reacts upon the individual in the creation of a new kind of self and experience. The birth of such a new inwardness within Personal Experience enables the man to see that all this is more than a merely subjective thing—that it is something of a cosmic spiritual significance. It has grown from low beginnings, although something of its *end* was present in the very beginning; it has mounted and mounted until at last it has reached the goal of the transcendent in Thought and Personal Experience, so that at last still further great questions concerning God, immortality, infinity, and eternity arise. And even at this level they are not alien questions. Man has expected them because reality has led him to them without a single element of mythology or anthropomorphism. The individual is sure of his ground at this metaphysical level, and his conversion to the conclusions obtained here has touched the depth of his soul and has created something of a *new soul* as well. The universe here in its meaning from its side of Principles, and Life in its meaning from its side of its Principles have carried the individual who has realised some of the essentials of the two contributions into a realm which cannot

be designated by any lesser name than that of a cosmic spiritual realm. There is no need of touching here any further on the enormous effects produced on human personality by such a Personal Experience. We have already noticed some of these effects even on the lower levels in the heightening and deepening of personality and in the enjoyment and feeling of security concerning the eternal destiny of life.

Certainly all this has to be understood by the ordinary processes of Thought, but here again the essence of the conclusions if they are ever to become a *personal possession* must be subjected to long and deep concentration of attention; and, on the side of the Metaphysics of Spirit, the individual must often sacrifice much and undergo many hardships and privations if the Norms, Standards, and Ideals which constitute Spiritual Reality are to become his permanent possession. It is here again a search after the Holy Grail, but as I have tried to show the " Grail " actually exists and can be found.

In any case, I think that the pathway which leads from an intellectual point of view to the borderland of spiritual religion can be reached and has already been reached by the work of the theoretical reason. It now behoves the individual to grasp the conclusions of the theoretical reason in its highest flights in the domain of Metaphysics; and to grasp them

sufficiently long and sufficiently intensely will enable them to filter to needs and demands of man's nature which cannot find sufficient nourishment from anything below or more confined than these metaphysical Principles.

It is important to bear in mind that the inexhaustibleness of the meanings of the universe and of life renders it necessary to partition in some important senses the universe and life from each other. The methods of approach to the meanings of both are identical in many respects, especially in the initial stages, but a stage is reached in the development of the higher concepts concerning the meaning of the physical universe where it is necessary to conceive of the objects as not being merely physical but *conceptual, i.e.* as being not of the nature of Things but of Thoughts. The objects, even in their interpretation of the universe, cease to have more than initial, preparatory meanings by reference to *physical* existence, for it is by means of *another kind of existence or subsistence* that the most complete interpretation of the physical universe has now become possible. The further "dotting" of the curve of physical existence is brought about by means of the work of the theoretical reason in the creation of *ideal objects* which are the only means of solving problems with regard to the ever further development of the meaning even of physical existence. Thus, on the highest

levels of the physical sciences, the investigator is thrown back to the " possible " in the further completion of the curve of meaning. The " possible " often fits with the " actual " ; but constant attention to the " actual " and constant inattention to the " possible " will not carry the interpretation any further. What other procedure can be legitimately adopted than to grant a place within Reality to the presence of such powers of theoretical reason to create " ideal objects " for the interpretation of physical existence in a more comprehensive and even a more cosmic way ? Surely we cannot allow such powers of theoretical reason to be considered as something merely *accidental*, lacking in reality because they have no physical existence, or merely existing as kinds of addenda to the physical brain of the observer. These powers constitute the sole essential qualities which can be of service to the further " dotting " of the curve of existence. And we have already seen that it is no imaginary " dotting " but something that fits with the remaining portions of Reality, and that carries further the meaning of the universe. There is then no alternative but to grant to this work of the theoretical reason the highest place as judge and arbitrator within the universe. When we do this, and it seems to me that we are obliged to do it even on the level of the scientific interpretation of physical things, we

acknowledge the presence of a Spiritual Reality in man and in the very universe itself. When an acknowledgement is made the "forward view" obtains a stabilisation which the physical view had already attained. Thus the individual will never turn his back to the essentials of the ideals of the "forward view."

But how much clearer does such a Spiritual Reality reveal itself within the Sciences of Mind! Here we are dealing with objects of a very different nature from the objects of the physical sciences. We are dealing not only with relations and meanings of things, but far more with *will-relations*, with life in connection with its subjective and objective values and orientations, with individual and social relations and intentions, with peculiar laws with all their imperatives in connection with the life of humanity and with the possibility of the further filling-in of the curve of human life just as the curve of the physical universe has to be filled. Hence we see the need of an important partition of the natural from the mental sciences. I have already touched on this point in dealing with some of the contributions of the mental sciences. At present the point is to turn to the science of man in the form of what is now termed the science of History, and to see whether there is present within it a Metaphysics which will carry us still further with regard to the goal of human life than it was

possible for a Metaphysics of Nature to do. And I believe that this is so. It is impossible for me within the limits of this volume to deal with much of the vast material which the mental sciences, in their varied domains, have contributed towards a Metaphysics of human life, but certain essentials can be presented here.

When we are dealing with the interpretation of human society we are dealing certainly with physical and mental material. The physical material is dealt with partly by a number of the physical sciences and partly by all the mental sciences. But such material does not exhaust the problem of man's nature. Answers must be obtained from quarters other than the physical sciences; and these, further, are answers which no single one of the mental sciences is capable of giving. No answer to some of the deepest questions concerning the meaning, value, and significance of human life in its evolutionary destiny for good or for ill can be obtained save by means of syntheses which have been framed in their turn by means of reflecting upon the various materials of the mental sciences in so far as these materials deal with the life of man in its upward movement towards the goal of the most universal conclusions of theoretical reason. Many and varied elements enter into the making of the life of the individual and of the race. As on lower levels, these

elements must somehow enter into a "togetherness" and thus form syntheses with regard to the most true, the most significant, and the most comprehensive meanings of human life. This is what actually occurs in the interpretation of History as a science. It is really no wonder that Croce looks upon History as containing the most real and even the sole material for Philosophy, although I cannot go myself so far as to state that it constitutes the *sole* material of Philosophy. But how does History form its material and what is the nature of this material, and what as well the light which it casts over some of the deepest problems of human life and destiny?

The study of History reveals a material beyond the study of particular events in the lives of groups and nations within the course of time, whether the time be short or long—a material which consists in the interpretation of *social* and not merely of individual ideas. We may take the work of History to include the working out of its material not with regard to the happenings of events succeeding each other, but with regard to the *causal connections* of such events in the form of syntheses within the lives of men and women as human beings who are in need not only of a knowledge of successive events in the history of mankind but of the more and more universal meaning, value, and significance of such events in their synthetic and synoptic forms. The

minor work of chronicling events is also the work of History, but it is a work upon the material in its preliminary, initial stages. This is precisely the case too with the work of the scientist in his interpretation of Nature; he chronicles particulars, but he passes from these to their connections, to mental models and ideal constructions, until he reaches the levels of forming certain *laws* which apply to the material he has investigated. The Historian deals with human society in a similar manner, although he is dealing with the material of social life. He finds the element of Community or Society ever present in the life of mankind. He finds the binding properties to be of a twofold nature. On the one hand, there are present the factors of *natural* or *physical* material working upon the life of the community, and, on the other hand, there are present the factors of custom, convention, civilisation, culture, ethos, religion, etc., doing their own peculiar work. The State in reality is the means for conserving and furthering such factors in the life of human society.

All will admit that the facts are so, but all investigators have not always seen what is working upon both kinds of material in order to transform it into Thought as Norms, Standards and Ideals for the collective life of men and women. In the last resort then it may be stated that the aim of all is to transform the material into a conceptual reality as well

as finally into a reality of Will and Personal Experience. In other words, the final aim of History is to weave from its material in the first place the conception of mental or spiritual energy and to insist that such can become the actual possession of groups and nations. We are thus led once more to the Metaphysics of History. The higher Psychology and the higher Logic have carried us to this level of presenting a material of *Principles* as an ideal for collective human life. Of course the "grounds" and the validity of all this are presented by this higher task of History. But the work is not limited to this. The question how all this can become realisable by man as an actual possession for his life has to be undertaken. History therefore has to deal with the psychology of human nature and find out how human beings think and act not only as individuals but as groups —groups that extend from the gossip of the village inn to the union in some spiritual essentials of the whole human race. Factors are seen at work here which could not possibly be present at all in the world of Nature amongst Things. Outer and inner influences bring in their contributions. These influences belong to the past and the present, are good and evil. A process of winnowing is constantly necessary in order to separate the chaff from the wheat. Out of this process there emerges a kind of *teleology* of Society just as we saw a process of *teleology* of Nature

emerging to the scientist, and of a teleology of Thought emerging to the philosopher. Human and tribal instincts and impulses have to be studied in all their peculiarities; higher and lower conceptions of values have to be brought forward and the higher ones insisted upon as objective Norms and Standards which are independent of the will and caprice of the individual, ideas and ideals have to be depicted in the light of what they are capable of performing in the uplifting of the collective life of the group—these and a hundred other things have to be shown as necessary means for the social and moral and even religious evolution of mankind. All this work is not an explanation of what is happening in the life of the *individual* in his most solitary moments, but of what is happening in the actual creations of people in their "togetherness." Here then is a goal which is idealistic through and through, and which has been brought forth by means of the transformation and transmutation of physical material into a conceptual one, and by showing further that the task is not accomplished until the *will-relations* of individuals which have brought the conceptual ideals into existence are in their turn placed in motion in order to realise, in the form of Personal Experience or possession, such ideals. In fact, men and women in their will-relations have somehow "clubbed" together, instinctively and teleologically, historical

material which is infinitely greater and vaster within the realm of cosmic Reality than any of their individual thoughts and deeds. And this is the reason that such a fact as a *historical telos* can be spoken of. Such a *telos* has actually arisen on the ground of humanity, and to it is due the emergence of all the ideals of mankind. Such a telos cannot, of course, be considered as a static ideal; it is in course of constant evolution for good or for bad, and what is termed progress or regress means nothing apart from the nature of the *historical telos*. The telos unfolds by means of the constant presence of will-relations; if these relations are more good than evil the telos moves upward towards the realisation of a more human and divine cosmos; if there is more evil than good present the telos moves backward towards the chaos from which it emerged. Progress is thus conditional upon the actual nature of the will-relations of men and women, and there can be no such thing as progress when collective will-relations are of a lower order than the ideals of individuals. This is so for the simple reason that individuals die, but the historical telos, for better or for worse, will last until the disappearance of the last group of human beings from the face of this planet. I take it that it is some truth of this nature which was propounded with much clearness by Dean Inge in his Romanes Lecture, and, indeed, a great deal of his teaching

besides this points, unless I am mistaken, in this very direction. Such a teaching ought to be considered as one of the most significant messages possible to be given to this generation, and the Dean presents it with the clearness of a Socrates and with the fervour of an Isaiah.

Far more then than in connection with the metaphysical interpretation of Nature do we see the real meaning and significance of the life of man on earth presented in the metaphysical conception of a historical telos. Thought, in its work upon the meaning and value of life in its social (including, of course, the moral and religious) relations of human beings, has created ideals which are transcendent to and beyond the reach of the mere low-level happiness of life. And Thought has further shown that man is meant for such a teleological life, for as on other sides of his being, as I have tried to show, so on this side needs and demands spring into being which were before dormant and would have remained for ever dormant had it not been that the mental nature of the deepest reason had brought into existence such a historical ideal world. And here, once again, Thought means that its ideals should be realised by means of the collective spiritual energies of men in their collective Personal Experiences. These are *Personal* Experiences, but that does not prevent them from being *collective* experiences at the same time.

I may close this chapter by stating that I am dealing here with *collective* experience. But such an experience has to originate in the personal will of the individual. The individual sees something created by individual wills in their relations, melting their differences, chopping off their peculiar angles of viewing things, emphasising their deepest demands and needs, and concentrating upon a goal that is common to them all and good to them all. When the ideals of this teleology of History on the side of the highest and most comprehensive Values—which are none other than the forward march of humanity—are thus viewed such a teleology will be conceived as an undisputed Spiritual Reality whose possession more and more constitutes an evidence of the cosmic nature of man. This experience will carry him much further and higher than it is possible for the teleology of Nature to carry him, and in it there will be a warmth, a conviction, and a certitude which will transform the whole life and its outlook upon physical existence and human destiny.

Man, of course, has to come to decisions with regard to all this. Nothing can be forced upon him at the highest levels. He has to decide whether such creations are phantoms or whether they are realities. I hope that enough has been said to show that mind and meaning as well as the demands of Thought and Personal Experience have brought this

Spiritual Cosmic view into being. If this has been proved in this book the interpretation of the physical universe and of human life is shot through and through with reason, truth, and reality. The only true attitude is to take things *as they are on the highest levels* and to place ourselves in the current of their orientation. It is the human failure to do this that leads us down once again into the domains of mere scepticism and naturalism. The plunge into the current within the highest domain of Thought and Personal Experience *of what actually exists* enables us to become convinced of the certitude of reaching a *terra firma* beyond. It is correct, I think, then to say that every branch of the physical, mental and metaphysical sciences has pointed us to this domain—a domain at this highest level beyond the bounds and bourne of Time and Space—which cannot be conceived of as other than that of transcendental, infinite, eternal, and timeless Values. Man can know much of this, and he can become what he knows. It is a wonder of wonders that a human being, composed at the start of his life of more clay than spirit, can attain to such a level of cosmic spiritual existence. Such is the verdict of History concerning the possibilities of humanity; and the Universe, Thought, and Personal Experience must have been *meant* for what they have in so many individual cases actually achieved.

CHAPTER IX

THE NATURE OF THE MYSTICAL ELEMENT IN PERSONAL EXPERIENCE

It is a matter of great difficulty to give a clear definition of the meaning of Mysticism. It is comparatively easy to give an approximately clear definition of any of the branches of the natural and the mental sciences. This is so because we are dealing in these sciences with material which is *objective* in its character. The objectivity of the material of the physical sciences is in the world of Nature, and when even on the highest levels the objectivity is in the world of Thought it is still an objectivity of the most real kind because it consists of the work of Thought upon physical material and upon its own contents—contents which refer to an objective external world or to the social and collective life of mankind. But when the individual is within the domain of what is termed Mysticism he has no objects in the external world which can come to his assistance, and even Thought itself seems to fall short of granting an object which is conceptual to gaze upon. It is certainly true that in some forms of Mysticism the conception of God is to be found

as the object of contemplation and possession. But I postpone the consideration of the reality of the idea of God until the final chapter. It is certainly true that something of the nature of Spiritual Reality is to be discovered on the various levels we have surveyed of conceiving and of realising the meanings and values of the universe and of life. But the aspect of Mysticism which I wish to dwell upon here is that of *mystery*. Indeed, the truest conception which it is possible to give of Mysticism is that of *mystery*. Mysticism thus means the separation of the man, who experiences its significance, from the ordinary affairs of daily life and seemingly from all intellectual conceptions. The experiences of the mystic are mysterious and wonderful. He is somehow convinced that the external world and even ideas are at the best but superficial. They do not and cannot express the highest spiritual Reality as present within the deepest Personal Experience of man. Thus Mysticism does not belong to the realm of Science or of Logic. These at the best cannot give man the real experience—cosmic and eternal—which he is seeking for his deepest needs and demands. The question arises whether such experiences which deserve the name of Cosmic Reality can be obtained by man apart from any natural or any ideal objects. I think that such Personal Experiences can be obtained, and that they

constitute the climax of the evolution of man's soul on the earth. But such experiences as are genuinely mystical need not and cannot be something which starts *de novo*, or which only starts at all by dropping what can be gathered together in the various domains presented in previous chapters of this book. My standpoint here is that the whole spiritual evolution of man starts at a low level and mounts upward in some such way as already explained. At every stage of this spiritual evolution transformations and transmutations take place in connection with the particular material at each level. The conclusions concerning the meaning and significance of the universe begin by being looked upon as physical. At a higher stage they are viewed as conceptual; at a still higher stage they are viewed as cosmic and spiritual. At each stage upward the process becomes more and more *inward*. The objects on all the levels are viewed as being, more and more, possible realisations by Personal Experience. As man mounts upward the physical and the rational processes, partially though not entirely, have for the time being come to their end and have passed their contribution to Personal Experience where the contribution is transformed and transmuted into an inner possession.

I have now to confine myself to some of the most essential elements imbedded in Personal Experience.

In the first place, doubtless the meaning, value, and significance of the material found on other levels have filtered into a greater immediacy and intimacy than on all the previous physical and conceptual levels within Personal Experience. Some amount of the previous conclusions has entered as a possession of man in the depth of his being and consequently as a personality he has actually *become* these. These conclusions included man's relation to the Universe; he has now in the deeps of experience partially realised some of these conclusions. If this is so it is impossible for the individual to consider himself a mere leaf driven by the winds and waves of the ordinary circumstances of his life, or to consider that his inheritance is to come to nothing. Friendly relations are now being established between himself and the cosmos. This is so even with regard to his relation with the physical universe, for the universe is no longer entirely physical to him. It is charged with a mission—the mission of acting as a handmaiden to man on his earthly journey. It is further charged with meaning in that it points beyond itself, even for its own interpretation, to a conceptual world. It is impossible for man to finish at this stage; the possession of *the meaning* he has now obtained from the physical universe touches his *feelings*, for he has become aware that in spite of many seeming contradictions the universe has

pointed him to a place which is secure in the domain of his own inner being. From the level of his own inner being he now contemplates the *essence* of what Nature and Thought have brought to him and of what has brought the universe and himself into existence. He does not contemplate this now in the form of Things or of Thoughts, but in the form of *a feeling-contact* with the very Logos of God. Is such a possession, beyond Nature and beyond Thought, possible as a spiritual experience? It is the unanimous testimony of the religious heroes of the ages that it is so, and even lesser men and women than they have felt the same transforming and transmuting power in the region of Personal Experience. Of course there is no definite conceptual object present, for in the ordinary sense an object has some kind of known externality, and, consequently, the content of the consciousness of the observer is swamped by the object. It is therefore impossible in such moments for the deeper consciousness to be aware of itself. In a lesser degree the same is true on the level of Thought. Here, again, Thought has its objects although such objects are mental and not physical. The self has to think its material, and its material is here conceptual. Consequently here again the consciousness is not aware of its inner inheritance, because its mental objects require further and further interpretation. We then see that when the *deepest*

within Personal Experience operates it is operating by dealing with spiritual material that is now *its own* when the deepest feelings find an affinity with the *source* of this spiritual material which includes all that human nature on its divine side needs. Now the time of *fruition* has come to the individual. I certainly believe that *quest* had to precede this fruition, but the experience is now for the time being transmuted into pure fruition. This fruition, including as it does the feeling of contact as it were of the " river " with the " ocean," creates experiences absolutely impossible to the same degree on any other level of existence. The earthly aspect of life, the fragmentary thought-aspect, the sorrows and the disappointments, the failures and the tragedies—they all disappear into a sea of oblivion, and the depth of consciouness, by means of its feeling-contact with the *essentia* of the cosmos, comes to possess a calm, a bliss, a security, and a love which constitute in the language of the Founder of Christianity what He termed Eternal Life. This cannot be Thought and its conclusions in the ordinary sense, much as Thought has contributed towards the creation of such a Personal Experience. And it cannot be a delusion, because Thought on its highest levels pointed to all this as something even greater than itself. It was for this that Thought was made. What can all this be but the entrance of man to the very heart of the domain

of "the third dimension"? I am under the impression that such an experience is the possession of a greater number of people than we are apt to think. These people may not be able to follow the windings and intricacies of Thought, still they have reflected upon cosmic things with the Logic of common sense, and Thought has passed its contribution into their inmost souls as truly as into the inmost soul of the great thinker. The only conclusion we can arrive at is that this deepest Personal Experience is at one with the spiritual essence of the cosmos. Everything that happens within such an Experience includes the heightening of all the highest Values of the earth and of man, and includes a certitude, which never gets lost, of man's participation in Infinity and Eternity. Is there anything in this contrary to the meaning and interpretation given by science and philosophy and history concerning the life of man? There is nothing which contradicts this, and nothing that can contradict it, for the simple reason that all the conclusions found on previous levels pass their significant contributions to *further happenings* possible for man at the level where feeling-contact has now taken the place of the conclusions of all the branches of knowledge. It is true that such Personal Experiences as I have mentioned are not possessed by any man without a great amount of reflection and concentration of

attention on the highest idealistic material that is present to the mind. By this means the presence becomes a possession of the innermost core of Personal Experience. Let us for a moment turn to what Saint Augustine had to say on this matter. If anybody doubts his ability to speak even on metaphysical matters it is certain that such a person has himself no ability to lose. The passage quoted is from the Ninth Book of the *Confessions*, where he speaks of the passing of his mother (Edition: Dr. Pusey). "The day now approaching whereon she was to depart this life, (which day Thou well knewest, we knew not,) it came to pass, Thyself, as I believe, by Thy secret ways so ordering it, that she and I stood alone, leaning in a certain window, which looked into the garden of the house where we now lay, at Ostia; where removed from the din of men, we were recruiting from the fatigues of a long journey, for the voyage. We were discoursing then together, alone, very sweetly; and forgetting those things which are behind, and reaching forth unto those things which are before, we were enquiring between ourselves in the presence of the Truth, which Thou art, of what sort the eternal life of the saints was to be, which eye hath not seen, nor ear heard, nor hath it entered into the heart of man. But yet we grasped with the mouth of our heart, after those heavenly streams of Thy fountain, the

fountain of life, which is with Thee; that being bedewed thence according to our capacity, we might in some sort meditate upon so high a mystery.

"And when our discourse was brought to that point, that the very highest delight of the earthly senses, in the very purest material light, was, in respect of the sweetness of that life, not only not worthy of comparison, but not even of mention; we raising up ourselves with a more glowing affection towards the 'Self-Same,' did by degrees pass through all things bodily, even the very heaven, whence sun and moon, and stars shine upon the earth; yea, we were soaring higher yet, by inward musing, and discourse, and admiring of Thy works; *and we came to our own minds, and went beyond them*, that we might arrive at that region of never-failing plenty, where Thou feedest Israel for ever with the food of truth, and where life is the Wisdom by whom all these things are made, and what have been, and what shall be, and she is not made, but is, as she hath been, and so shall she be ever; yea rather, to 'have been,' and 'hereafter to be,' are not in her, but only 'to be,' seeing she is eternal. For to 'have been,' and to 'be hereafter,' are not eternal." *

This remarkable extract shows that Augustine

* I have used the original punctuation, but the change into italics is mine.

viewed the deepest within Personal Experience to be the feeling-consciousness of oneness with the Eternal. As is hinted this oneness is beyond the level of both physical existence and ordinary mind, and it is only when the Experience is such that it does deserve the name of *Eternal Experience*. Besides this, Augustine shows that within the domain of such an Experience the ordinary conceptions of space and time have lost entirely their significance and their hold upon man. Man, in such a state, has passed beyond all forms of relativity whether of Nature or of Thought, and is now tasting Experiences beyond the reach of both.

Let us turn in the next place to a modern writer of the twentieth century and see if Augustine's conclusions hold good in the light of the Metaphysics of the present. Of course Metaphysics is not Mysticism, but it gives us an interpretation of Mysticism as far as an interpretation can be given at all. It has always to be borne in mind that an interpretation of any spiritual value is very different from the personal possession and enjoyment of that value. The late Professor Hugo Münsterberg expressed the matter as follows : * " But this organisation of chaotic experience into a world which persists in its independent reality, which is perfect in self-harmony, which is self-realising in morality,

* Cf. " Science and Idealism," p. 64.

creates thus through the very fulfillment of these particular demands (*i.e.* the deeper demands of the spiritual nature of man) a world of conflicts and interferences. The causal order, perhaps, destroys the hope for moral development. The logical truth may mean evil and death to the moral striving, and the performance of duty may annihilate the harmony of happiness. If the acknowledgment of a world implies that the world is to be thought in unity with itself, then it carries with it the demand that a complete harmonisation of these interfering postulates be practically realised and recognised if we are to understand the world as a whole. No perception can show to us the fulfillment of this demand; no mere dream or imagination, on the other hand, can fulfill it. That which completely fulfills it for us is the system of our convictions. Their immediate form is religion. If we transcend the outer world by our convictions, we come to God; if we transcend the social world we come to immortality; if we transcend our inner sphere and link it with religious convictions, we come to the belief in providential leading. In every one of these conceptions, the world of things and of men and of duties is developed into a system in which the logical, æsthetical, and ethical demands are unified, in which the causal events of the universe and the moral duties and the desire for happiness are no

longer in conflict. Religion, too, can speak a hundred languages, as the logical, æsthetic, and ethical demands which must be harmonised may vary from man to man, from time to time. But the value of the conviction that the reality in which we live, if we knew it completely, would be perfectly harmonious in the totality of its demands, is eternal and absolute."

Münsterberg's point of view is closely allied to that of Augustine's. And I believe it is correct to say that an increasing number of the philosophical thinkers of the present day feel the need of carrying some of the most idealistic interpretations of the universe and of life into the domain of religious experience. There is a growing demand for viewing the most comprehensive and deepest experiences of man under the forms of totality and of eternity, and as spiritual constants in the midst of a world of flux. In such experiences as are presented by many of the great mystics we find this to be the case. They all felt that they had passed beyond sense and beyond mind into a region which satisfied the deepest demands of human nature by means of a consciousness of the oneness of man with the Source of all Reality.

Seeing that such a possession is neither a dream nor a delusion is it not a wonder that comparatively few seek it? Seeing, further, that the conscious-

ness of such a oneness with the Source of all existence heightens the personality and mellows it with the glow of eternity, it should be evident that man is *meant* for this. The prevalent notion that religion and religious experience can be accounted for by their origins dies hard, but, on the contrary, revives often in every generation. Such a statement of religion takes no account whatever of the unfoldment of man's nature since his advent on this earth. Man is not *now* what he once was. And although elements of hopes and fears brought him at an early stage to some kind of crude conception of his relation with the universe, other and higher elements have by now come into existence. Much can be done at present in emphasising the systematisation of the world of Nature by means of the theoretical reason of man; and in emphasising also the flow of the results of the mental sciences into the sea of idealistic Metaphysics. Proceeding even so far as this brings us to the borderland of religion. When such a step is taken the next and final step will be easy. The deeper nature will then gather its most idealistic material together, will ruminate over it, and will see its significance with regard to man's place in the universe. When this stage is reached there cannot but arise a desire to go still further and to *possess* the material as a permanent possession of the personality. Whenever this hap-

pens the individual is raised to heights of experience unknown before and unknown by any other means. The Beyond that is without has come into union with the Beyond that is within. The true mystic never asks for more than this, for he knows that there is no more than this, because this is the essence of the Source of all. When details as to *where* and *when* and *how* are enquired after, man sinks to the level of the fragmentary and the relative. In the deepest spiritual experience of the truest mystics there are no details to be known; they experience life in its totality and its eternity. There is no definite object possible on the higher levels of Mysticism simply because the Experiences here are of the nature of *immediacy*. The object and the subject have become one just as the stem and the branches of the tree are in a very real sense one. Within Personal Experience at this level there is present of course a content, but it has to be turned into an over-sensuous and an over-conceptual one. The consequence of this fact is that the content is *alogical* in its character, but this fact does not prevent it from being real within its own domain. The content is alogical on account of the fact that there is no objective reference possible nor of a division of whole into parts taking place at the time. The Cosmic Reality has now instilled some of its own essential elements into the depth of man's nature. Now, does the history and

psychology of man's development warrant such an assumption as is made here? It seems as if it does in some such way as follows.

The effort of Personal Experience at this highest level of its "third domain" is to pass beyond any theory or dogma concerning the reality and validity of religion to religious experience itself in its content within this "third domain." Man within this domain is not satisfied with merely believing that this or that Founder gave being to a religion, and that to accept the statements of such a religion is sufficient for him for this world and for the next. Certainly the spiritual mystic believes all this, but he perceives at the same time that unless he goes further he will remain for ever confined to a realm of relativity, because the self has always on this level *some object and some division* in front of itself. All this was necessary on the lower levels, but it is not now required on the higher level where object and subject coalesce within Personal Experience. It may be that the pathway to reality by means of the presence of some ideal object is necessary for most people, and this pathway has to be trodden even by the mystic in his experiences on lower levels, but, as already said, the object has become a part of the subject; it has for the time being contributed its spiritual content to Personal Experience. The mystic then wishes to pass beyond any and every

theory of religion, and to look upon religion as an experimental enterprise of the soul in its highest flights of immediacy. His attempt is to see the essentials of Spiritual Reality under the forms of totality and of eternity or, in the words of Matthew Arnold, "Who saw life steadily, and saw it whole." It seems as if man's nature was created for such a possession. The child and even the naïve mind start life with the possession of an *infolded* feeling which views things under the form of an undifferentiated totality. The separation between subject and object is only in its elementary stage; it has not made itself as yet deeply felt, and it has raised no important problems. Thus primitive man must have been in some real sense religious. He lived near the heart of the cosmos although not quite so near as the animal does (strange as this may sound) because *another* element, infolded within him, was on the point of showing some signs of *unfoldment*. Now we come to a second stage in which the contents of this totality begin to ramify. The result of this is that intelligence and the understanding of the world split off partially from this core of feeling. These unfolded qualities make it their task to investigate and understand the world and man. But this has to be done at the expense of losing contact with the totality of reality. This is a tremendous advance upon the first stage of the

process, although it has split man's nature into different compartments—compartments which are not quite "water-tight" but which are virtually separate. The insight into the meaning, value, and significance of the universe and man has been obtained in this way, but the old feeling of immediacy with the cosmos has disappeared. Certainly man cannot go back to the primitive junction (as Bergson would seem to suggest), for that would mean throwing into oblivion the enormous gains he has inherited in his social, mental and moral evolution. And there is no need for any such return. All knowledge points to the goal as not being behind us, but in front of us. This is really what I have attempted to show throughout the previous pages. To reach such a goal means a second reunion of the scattered elements of human nature. The second union cannot possibly mean the same kind of experience as the first union. The first union had only undifferentiated feeling within itself. The element of Thought with all its conclusions had not fully awakened from its cosmic dormancy. But it did awake and has made its contributions on all levels of existence, from naïve perception to idealistic Metaphysics. What a marvellous contribution it has been and is and will be! But it does not satisfy some of the deepest demands of man's nature, and it compels man in his best moments to seek what is

still beyond itself, *i.e.* it points to the necessity of its own transformation and transmutation in the spiritual demands and spiritual possibilities of human nature. Thus the second reunion becomes a possession, a reality, an enjoyment, and a security for man. He finds himself once again at the heart of the cosmos, but in a very different kind of way from his first estate. This final goal may be designated as Mysticism or as Personal Experience at its heights.

I wish to point out that such is the trend of the higher branches of Philosophy at the present day. These branches have now a vocation in the domain of religion and religious experience. They have become the intellectual presentation and warrant for a religion of Spiritual Personal Experience. It is an enormous gain for human nature to know that the immediacy of the deepest consciousness brooding over and enjoying its spiritual gains and values is a fact which is warranted by the highest truths and realities that have entered into it as part of its contribution. Science and Philosophy with their meanings and values have to be taken into account by the mystic even again, but he is aware that this necessary region is at the best but an intermediate one, and that in the troubles and tempests and tragedies of life he can turn in a moment of time to the centre of his " third domain " and find there an abiding peace for his weary soul.

CHAPTER X

THE NATURE OF GOD IN PERSONAL EXPERIENCE

It is possible for animal and man to find a place in the sun with all the enjoyment that accompanies such a situation without having ever lifted up their eyes to look at the sun. The light and warmth which they enjoy proceed from the sun; individuals are immediately surrounded by it. So on the whole, but not always, is it with mystical experience. The individual feels the divine nature and his own nature as one, and he rejoices in such a possession. When I stated in the previous chapter that the individual is not generally conscious of God as an object, I meant that for the time being—*i.e.* as long as the experience lasted—the essence of God had become a possession of the subject. There doubtless was a prior craving for such a possession, but the craving ceased when it became a possession of spiritual enjoyment, and when it granted security to the individual that he was at one in entirety with a spiritual cosmos. Such an individual is the possessor of a metaphysico-spiritual life. Metaphysics has made its contribution towards such a life, but it is a Metaphysics which has extended its outlook and has its content transformed into a contact of cosmic spiritual significance.

It has already been shown that the mystic has to step out of his world of spiritual immediacy into the many other worlds—natural, mental, social, and moral—which surround him. There is a call for him from them all. A person cannot possibly possess the spirit of " Mary " for ever in the present world with all its complexities and needs. Such a person has to possess the spirit of a " Martha " as well. In other words, the passage from the world of spiritual immediacy has to be left for the fields of life where one can gather more food to be cooked in the world of immediacy. And food in cooking changes the nature of its elements—changes which are congenial and sustaining for man. Thus on the higher levels of Metaphysics mental food has to be gathered before the content of Personal Experience can be increased and heightened. We thus see that what we term Religion has an intellectual side. This side is a quest for ever new interpretations of Reality which flow from the various brooks of the different sciences—physical and mental—into the river of Metaphysical Reality. The nature of the physical universe is examined more and more, and its secrets are more and more extracted. This is the work of Thought. I believe it has already been shown in preceding chapters that we were led to see that within the cosmos all that is within Thought at its

metaphysical level is included. There cannot, I think, be any other legitimate conclusion. If so, Spirit is then present in the universe if for no other reason than that the contents of Thought are in the universe. The individual who comes to such a conclusion, if he is to do justice to it, is bound to affirm the presence of Spirit in the universe and in the very nature of the power—Thought—which has woven this conception from so many elements of so varied a nature. Spirit, in this sense, has received the name of God. The metaphysical conception has brought us to this level. It is the most comprehensive level of viewing the meanings of the universe and life in their relation and totality. Consequently this conception of Spirit or God has to be *affirmed* if the conception is to prove of value to us. How can we possibly expect the possibility of Spirit becoming an immediacy and an actual portion of Personal Experience without this attention and affirmation. The more we have attended to and affirmed the conclusions found on lower levels the more have they become our possession and have ceased to be, in so far as they are our possession, objects of investigation to us. They may be still objects of investigation to us in so far as we have not extracted the whole of their meaning and significance, but they are not objects of investigation, nor objects at all, in so far as they have become a real piece of

our personality. In fact, there is an important sense in which Chapter IX should follow the present chapter. But I thought it better on the whole to consider Personal Experience as including within itself the possession and enjoyment of an over-natural and over-intellectual life in which all objects are at the time almost entirely (though perhaps not entirely) absent. In case such a Personal Experience might be viewed as purely subjective and as constituting nothing other than the individual's own experience (as Gentile considers the matter), I thought it better to include in this final chapter some kind of proof of the existence of the Source of the Reality that had made such a Cosmic Spiritual Experience possible for the individual. It is certainly true that such an Experience is subjective through and through. What else could it be seeing that it is now the individual's own possession? In the intense moments of the consciousness of it as a possession the individual cannot at the same time attend to the question of the *Source* and the *How* of the possession. In other moments the individual turns his attention to the *Source* and the *How*. When this happens questions as to the existence of God thrust themselves to the front. As already said, in this latter form Personal Experience contains more intellectual elements of a metaphysical kind than does the mystico-spiritual Experience. The pas-

sage from one form of the Experience to the other is possible and necessary. It has to be traversed back and forth by the individual, living as he does in a mixed universe like our own. This shows the lasting connections of the highest results of Thought to the Personal Experience of the cosmic spiritual life. The deepest life of all must in a great measure depend for a good deal of its material upon valid views and results obtained from previous levels, although it must not be forgotten that such views and results are transformed when they enter into the depth of Personal Experience as an actual possession and when they obtain there by means of the deepest demands of man's nature a cosmic orientation. At such a level all the possessions are viewed *sub specie totalis* and *sub specie æternitatis*. But delusions and illusions are also often present in man's nature. They are present sometimes in the soul of the spiritual mystic. Sometimes he sinks suddenly to the level of the sensuous for proofs of the reality of his experiences, and he often mixes the mythical and the miraculous with spiritual experience. In doing this he has undoubtedly sunk to the level of the naïve mind. It seems as if some primordial elements which ought to have gone out of existence entirely have still some of their roots alive in his nature. But such elements are not dangerous, because they do not constitute anything more than

the naïve intellectual trimmings which the mind longs for as intellectual proofs. Such "trimmings" are easily clipped off when the mystic turns his attention to the results already made valid by idealistic Metaphysics. Proofs of another kind are then sought concerning God and the Life Beyond. Thus a process of winnowing has to take place in the interpretation of the physical universe in order that naïve, sensuous, and primeval instincts may be transmuted at the early levels into something better by Thought.

Such is the case, too, in connection with Life. The same process of winnowing is found. Good and evil are presented; they are viewed as elements constituting the progress of life on the one hand, and its retardation on the other. A selection has to be made; the good is seen as constituting an element absolutely essential in the evolution of human life on its moral side, whilst evil has to be viewed as a retarding process in such an evolution and even as an unwinding of the spiritual gains of man. It is no wonder that Kant laid such great emphasis on this fact when we see that it is a fact of such cardinal importance in the upward march of the individual and of mankind. As in the world of Nature, so here in the world of Morals a movement has to be made in the direction of the creation of Principles, Norms, Laws, and Ideals which constitute

a higher and more comprehensive view of Reality than was possible to be obtained if no fundamental distinctions had been made between good and evil. If we are to obtain a more coherent, consistent, and jointed universe in an intellectual and moral sense, and even in an æsthetic sense, such processes as have been undertaken by the human race in its interpretation of Nature and of Life have to be carried further into more comprehensive levels of idealisation and finally of realisation.

Such processes as I have mentioned have already reached a height in which they certainly have passed beyond the limitations of the worlds of Nature and of Society and have already arrived at over-world conclusions, and are pointing to a possible further development of such conclusions. Such conclusions have already a cosmic significance, and the necessary steps of providing higher scaffolding for the further construction of the " tower " of human life in the forms of hypotheses and postulates into which the most universal conclusions of Logic and Metaphysics seem to fit perfectly. Thus the idea of the reality of what lies beyond themselves arises, *i.e.* the idea of the reality of God arises. This is not the only way it arises, for in the previous chapter I have tried to show that it arises within the deepest soul that man possesses. Knowledge and his own need have led to the Idea. But let us for the moment

keep to the Idea as it is found on the highest level of idealistic Metaphysics. All the branches of knowledge have led to it; man's intellectual nature finds satisfaction in it; the Cosmos and Thought obtain in it a joy otherwise unobtainable; and, finally, Personal Experience finds in it a possession which has changed the whole colour and contour of its existence. When the matter is viewed in this way the *affirmation* concerning the Source or God has to be made. There is too much positive material present, especially at the highest metaphysical level, to deny this. But the failure of denial does not constitute of itself an affirmation. On lower levels of knowledge and life decisions had to be taken in order that we might forge our way into an unexplored domain. Something had to be dropped and something new had to be taken up. Convictions have to emerge into existence of the worth of the material if we are ever to handle and possess it in spite of all the difficulties in doing so. So here, in the highest realm of all, matters are the same. The *affirmation* of the presence of Spirit or God in the Universe and in Life is not a leap into darkness but into a further portion of the domain which is already illumined by the results of the higher Metaphysics of Nature and of Life. What is included in such Metaphysics is included in God, and as more is included

on every higher level than was included on any lower one, so in Spirit or God all the reality that is included in the highest Metaphysics is included in Him and *more* is included in Him, because the highest idealistic and spiritualistic Metaphysics points ever to what is beyond and higher than itself. A desire for details must not be pressed for in this region, and there is no need for them. Perhaps they do not exist as we think at present of their existence in us. By details I mean questions concerning the Godhead such as personality, omnipotence, etc. We possess already more than such details; we possess Spiritual Principles which have actually revealed themselves as forming the " grounds " and the apex of the cosmos.

The *affirmation*, when it has become an " atmosphere " in the life of Thought and Personal Experience, gives being to a consciousness of the spiritual and cosmic significance of human life and of its secure place and its eternal destiny in the universe. The affirmation, on account of the security produced by the " forward view," has brought forth the certitude of immortality, and with St. Paul death itself can be laughed at as having utterly failed to rob man of his cosmic and eternal inheritance. Spirit or God thus becomes the most universal principle of idealistic Metaphysics plus the More to which these point as well as the Source that

was sufficient to bring all these, and to continue to bring more, into being. God thus becomes the object of all that is to be found in our interpretation of the Universe and of Thought, and finally of all that issues within Personal Experience at its highest levels by means of demands of human nature which are only satisfied in this realm of Spirit—first of all by reflection and contemplation and finally by possession. Thus man comes to conclude that Spirit or God is external and internal.

I shall close these pages, which deal in no more than a fragmentary way with the most difficult and most intricate subject that can occupy the mind and heart of any man, by stating that, conscious as I am of all the imperfections of the presentation, I am convinced that I am on the track (though far behind) of the Metaphysics of the future. Signs are everywhere visible that the higher Philosophy is rapidly flowing into the ocean of Theism. God or Spirit when He becomes an Idea, affirmed and furthermore affirmed, becomes in His turn, in the mind and soul of man, an everlasting Reality and a durable possession of Personal Experience. A volume could be written on the work which such an Idea and Reality can accomplish in the transformation of the deepest personality of man. He is changed and raised in a manner which nothing else in the whole world can

accomplish. But the Idea and Reality must be tried until it becomes a *possession* before any man can pass judgment upon its nature. When tried all doubts vanish like mist before a strong wind:

"Ich dachte einst, wenn ich dich sehe droben,
Will ich dir viel von Erdenschmerz und Jammer klagen:
Nun hat mich, Herr, dein Anblick ganz und gar geschlagen;
Denn du hast mich hoch über mich und über meine Endlichkeit erhoben."

MECHTHILD VON MAGDEBURG.[1]

"Mi garia'r groes, mi nofia'r don
Ond cael dy anian dan fy mron."

Y PARCH DAVID CHARLES, CAERFYRDDIN.[2]

I have not touched on the nature of the Christian Religion in this connection simply because the present volume constitutes a kind of prelude to a future one on "The Metaphysics of the Christian Religion," which is in preparation. But, at the same time, I believe that the very roots of the essentials of the ideals presented in the present volume are to be found in the teaching, work, and life of the Founder of Christianity.

[1] When I viewed Thee on high, my Lord,
I thought I should complain
Of all my troubles on the earth,
My sorrows and my pain:
But now Thy view has changed them all,
And raised me far on high,
My finitude has passed unto
A life that cannot die.

[2] I'll bear the cross, I'll swim the sea
With grace divine upholding me.

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